

A question, that Jesus asked, let us also ask to the Muslim, “**What think ye of Christ? whose son is he?**”:

Matthew 22:41 KJB - While the Pharisees were gathered together, Jesus asked them,

Matthew 22:42 KJB - **Saying, What think ye of Christ? whose son is he?** They say unto him, The Son of David.

Matthew 22:43 KJB - He saith unto them, **How then doth David in spirit call him Lord, saying,**

Matthew 22:44 KJB - **The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?**

Matthew 22:45 KJB - **If David then call him Lord, how is he his son?**

Matthew 22:46 KJB - And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

Sahih Muslim, Book 037, Chapter 8, Number 6665 -

“... Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection **Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire. ...**”

Sahih Muslim, Book 037, Chapter 8, Number 6666 -

“... Abu Burda reported on the authority of his father that **Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.** 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 037, Chapter 8, Number 6668 -

“... Abu Burda reported **Allah's Messenger** (may peace be upon him) **as saying:** There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and **Allah would forgive them and He would place in their stead the Jews and the Christians.** (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. ...”

110 Hadith Qudsi -

“... **Allah's Messenger said:** On the Day of Resurrection, my Ummah (nation) will be

gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. **Allah will** ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: **Unload the sins from them and put the same over the Jews and Christians**: then let the humble slaves get into Paradise by virtue of My Mercy. ...”

Muslims, claim to be of the true religion of Abraham ...

- [01] Adam
- [02] Noah, the Deluge and the Ship
- [03] Abraham [and his progeny] and Isaac
- [04] Ishmael
- [05] Jacob
- [06] Amram
- [07] Moses and The Clear Scripture, the Torah
- [08] Aaron
- [09] Elijah [Elias]
- [10] Elisha
- [11] David
- [12] Solomon
- [13] Lot
- [14] Jonah
- [15] Zacharias/Elizabeth
- [16] John the Baptist
- [17] Mary [and Joseph]
- [18] Jesus

etc, ...

Surah 3:33 (al-Hilali-Khan translation) -

“... Allah chose **Adam, Nuh (Noah), the family of Ibrahim (Abraham)** and **the family of 'Imran** above the 'Alamin (mankind and jinn) (of their times). ...”

Surah 3:67-68 (al-Hilali-Khan translation) -

“... [v.67] Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism – to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105)[1]. [v.68] Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. ...”

Surah 16:120-123 (al-Hilali-Khan translation) -

“... [v.120] Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of

Allah, and those who joined partners with Allah). [v.121] (He was) thankful for His (Allah's) Favours. He (Allah) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism – neither Judaism nor Christianity[1]). [v.122] And We gave him good in this world, and in the Hereafter he shall be of the righteous. [v.123] Then, We have sent the revelation to you (O Muhammad saying): **“Follow the religion of Ibrahim (Abraham) Hanif** (Islamic Monotheism[2] – to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters and disbelievers).” ...”

Surah 29:14-16 (al-Hilali-Khan translation) -

“... [v.14] And indeed **We sent Nuh (Noah) to his people**, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities]; **and the Deluge overtook them while they were Zalimun** (wrong-doers, polytheists, disbelievers). [v.15] Then We **saved him and those with him in the ship, and made it (the ship) an Ayah (a lesson, a warning)** for the 'Alamin (mankind, jinn and all that exists). [v.16] **And (remember) Ibrahim (Abraham)** when he said to his people: “Worship Allah (Alone), and fear Him: that is better for you if you did but know.” ...”

Surah 29:27;p (al-Hilali-Khan translation) -

“... And We bestowed on **him [Ibrahim (Abraham)], Ishaq (Isaac) and Ya'qub (Jacob)**, and We ordained among his offspring **Prophethood and the Book [i.e. the Taurat (Torah) (to Musa -- Moses), the Injeel (Gospel) (to 'Isa – Jesus)”**

Surah 37:100-148 (al-Hilali-Khan translation) -

“... [v.100] “My Lord! Grant me (offspring) from the righteous.” [v.101] So We gave him the glad tidings of a forbearing boy. [v.102] And, **when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah).** So look what you think!” He said: “O my father! Do that which you are commanded, Insha' Allah (if Allah wills), you shall find me of As-Sabirun (the patient).” [v.103] **Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);** [v.104] **We called out to him: “O Abraham!”** [v.105] **You have fulfilled the dream!” Verily thus do We reward the Muhsinun (good-doers – See 2:112).** [v.106] **Verily, that indeed was a manifest trial.** [v.107] **And We ransomed him with a great sacrifice (i.e. – a ram)** [v.108] And We left for him (a goodly remembrance) among the later generations. [v.109] “Salam (peace) be upon Ibrahim (Abraham)!” [v.110] **Thus indeed do We reward the Muhsinun (good-doers – See V.2:112).** [v.111] Verily, he was one of Our believing slaves. [v.112] And We gave him the glad tidings of **Ishaq (Isaac)** – a Prophet from the righteous. [v.113] We blessed him and Ishaq (Isaac). **And of their progeny are (some) that do right**, and some that plainly wrong themselves. [v.114] And, indeed We gave Our Grace to **Musa (Moses) and Harun (Aaron)** [v.115] And We saved them and their people from the great distress, [v.116] And helped them, so that they became the victors; [v.117] And We gave them **the clear Scripture;** [v.118] **And guided them to the Right Path.** [v.119] And We left for them (a goodly remembrance) among the later generations. [v.120] “Salam (peace) be upon Musa (Moses) and Harun (Aaron)!” [v.121] **Verily, thus do We reward the Muhsinun (good-doers – See V.2:112).** [v.122] Verily, they were **two of Our believing slaves.** [v.123] And verily, **Ilyas**

(Elias) was one of the Messengers. [v.124] When he said to his people: “**Will you not fear Allah?**” [v.125] “**Will you call upon Ba'l** (a well known idol of his nation whom they used to worship) and forsake the Best of creators. [v.126] “Allah, your Lord and the Lord of your forefathers?” [v.127] But they denied him [Iliyas (Elias)], so they will certainly be brought forth (to the punishment), [v.128] Except the chosen slaves of Allah. [v.129] And We left for him (a goodly remembrance) among the later generations. [v.130] “Salam (peace) be upon Ilyasin (Elias)!” [v.131] **Verily, thus do We reward the Muhsinun** (good-doers, who perform deeds totally for Allah's sake only – See V.2:112). [v.132] Verily **he was one of Our believing slaves.** [v.133] And verily, **Lut (Lot) was one of the Messengers.** [v.134] When We saved him and his family, all [v.135] Except an old woman (his wife) who was among those who remained behind. [v.136] Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). [v.137] Verily you pass by them in the morning [v.138] And at night; will you not then reflect? [v.139] And, Verily, **Yunus (Jonah) was on of the Messengers.** [v.140] When he ran to the laden ship: [v.141] Then he (agreed to) cast lots, and he was among the losers. [v.142] Then **a (big) fish swallowed him** as he had done an act of worthy of blame. [v.143] Had he not been of them who glorify Allah, [v.144] He would have indeed **remained inside its belly (the fish)** till the Day of Resurrection. [v.145] **But We cast him forth on the naked shore** while he was sick, [v.146] And We caused a plant of gourd to grow over him. [v.147] And **We sent him to a hundred thousand (people) or even more.** [v.148] **And they believed;** so We gave them enjoyment for a while. ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 140 -

“... Kuraib: Ibn 'Abbas said, “The Prophet slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed).” Ibn 'Abbas added: “I stayed overnight in the house of my aunt, Maimuna, the Prophet slept for a part of the night, (See Fateh-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mua'dhdhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Prophet went with him for the prayer without performing a new ablution.” (Sufyan said to 'Amr that some people said, “The eyes of Allah's Apostle sleep but his heart does not sleep.” 'Amr replied, “I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: **'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah).**” (37.102) (See Hadith No. 183) ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 169 -

“... Narrated 'Abdullah bin 'Umar: The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering.” Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, “Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable. Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious

scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, **"I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)"** Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, **"What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)"** When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, **"O Allah! I make You my Witness that I am on the religion of Abraham."** Narrated Asma bint Abi Bakr: I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, **"O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me."** He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf." ..."

... a true practicing Muslim [not a mere westernized ['hypocrite', per Qur'an] version], may sacrifice an animal today, but they have no understanding of the Scriptural [KJB] meaning of why Abraham, and the many others did so since Adam [Genesis 3:15,21]:

Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:21 KJB - Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

A Muslim, may say [mouth] that they believe the Prophets [Scriptures, OT], but they do not really, when pressed, for they will deny that the Scriptures [KJB, OT or even NT] are uncorrupted, even though John 10:35 and Psalms 12:6-7, etc demonstrate that God has preserved His word. Even a Muslim when pressed will say that the Qur'an is the "eternal word" of 'Allah', then ask them the same of the Scriptures [KJB], and what will they answer?

The Sacrifice:

[Adam and Eve; and the Lamb slain from the foundation of the world, who taught their children, even as Abel, a keeper of sheep]:

Genesis 3:21 KJB - Unto **Adam** also **and to his wife** did **the LORD God make coats of skins, and clothed them.**

Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.**

[Abel, brought of the firstlings, a lamb, in faith in the promise [Genesis 3:15] as God required/commanded, but Cain rejected the lamb offering, and brought of his own works, not in faith in the promise [Genesis 3:15], thus disobeying God in His commandments, being sin]:

Genesis 4:1 KJB - And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Genesis 4:2 KJB - And she again bare his brother Abel. And **Abel was a keeper of sheep**, but Cain was a tiller of the ground.

Genesis 4:3 KJB - And **in process of time** it came to pass, that Cain brought of the fruit of the ground **an offering unto the LORD**.

Genesis 4:4 KJB - **And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:**

Genesis 4:5 KJB - But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Genesis 4:6 KJB - And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

Genesis 4:7 KJB - **If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door**. And unto thee shall be his desire, and thou shalt rule over him.

Genesis 4:8 KJB - And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Hebrews 11:4 KJB - **By faith Abel offered unto God a more excellent sacrifice** than Cain, by which **he obtained witness that he was righteous**, God testifying of his gifts: and by it he being dead yet speaketh.

Hebrews 12:24 KJB - And to Jesus the mediator of the new covenant, and **to the blood of sprinkling, that speaketh better things than that of Abel**.

[Noah]:

Genesis 8:20 KJB - And **Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar**.

Genesis 8:21 KJB - **And the LORD smelled a sweet savour**; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Ezekiel 14:14 KJB - Though these three men, **Noah**, Daniel, and Job, were in it, they should deliver but their own souls **by their righteousness**, saith the Lord GOD.

Ezekiel 14:20 KJB - Though **Noah**, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls **by their righteousness**.

Hebrews 11:7 KJB - **By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.**

1 Peter 3:20 KJB - Which sometime were disobedient, when once the longsuffering of God waited in the days of **Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.**

2 Peter 2:5 KJB - And spared not the old world, but **saved Noah the eighth person, a preacher of righteousness**, bringing in the flood upon the world of the ungodly;

[Job]:

Job 1:5 KJB - And it was so, when the days of their feasting were gone about, that **Job** sent and sanctified them, and rose up early in the morning, and **offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.**

Job 1:8 KJB - And the LORD said unto Satan, Hast thou considered **my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**

Job 42:6 KJB - Wherefore I abhor myself, and **repent in dust and ashes.**

Job 42:7 KJB - And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not **spoken of me the thing that is right, as my servant Job hath.**

Job 42:8 KJB - Therefore **take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept:** lest I deal with you after your folly, in that ye have not **spoken of me the thing which is right, like my servant Job.**

Job 42:9 KJB - So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: **the LORD also accepted Job.**

Job 42:10 KJB - And **the LORD turned the captivity of Job, when he prayed for his friends:** also the LORD gave Job twice as much as he had before.

Ezekiel 14:14 KJB - Though these three men, Noah, Daniel, and **Job**, were in it, they should deliver but their own souls **by their righteousness**, saith the Lord GOD.

Ezekiel 14:20 KJB - Though Noah, Daniel, and **Job**, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls **by their righteousness**.

James 5:11 KJB - Behold, we count them happy which endure. **Ye have heard of the patience of Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

[Abraham]:

Genesis 12:7 KJB - And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 12:8 KJB - And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Genesis 13:4 KJB - Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Genesis 15:9 KJB - And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Genesis 15:10 KJB - And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Genesis 18:19 KJB - For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Genesis 22:1 KJB - And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

Genesis 22:2 KJB - And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Genesis 22:3 KJB - And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Genesis 22:4 KJB - Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Genesis 22:5 KJB - And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Genesis 22:6 KJB - And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them

together.

Genesis 22:7 KJB - And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

Genesis 22:8 KJB - And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Genesis 22:9 KJB - And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Genesis 22:10 KJB - And Abraham stretched forth his hand, and took the knife to slay his son.

Genesis 22:11 KJB - And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

Genesis 22:12 KJB - And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Genesis 22:13 KJB - And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Genesis 22:14 KJB - And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

Genesis 22:15 KJB - And the angel of the LORD called unto Abraham out of heaven the second time,

Genesis 22:16 KJB - And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Genesis 22:17 KJB - That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Genesis 22:18 KJB - And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Genesis 26:5 KJB - Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

[Isaac]:

Genesis 18:19 KJB - For I know him, that **he will command his children** and his household

after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

[Ishmael]:

Genesis 18:19 KJB - For I know him, that **he will command his children** and his household **after him, and they shall keep the way of the LORD**, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

[Jacob/Israel]:

Genesis 26:25 KJB - And **he builded an altar there**, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Genesis 31:54 KJB - Then **Jacob offered sacrifice** upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Genesis 33:20 KJB - And he erected there an altar, and called it Elelohe-Israel.

Genesis 35:1 KJB - And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Genesis 35:3 KJB - And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Genesis 35:7 KJB - And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

[Moses/Aaron/Israel]:

Exodus 5:3 KJB - And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and **sacrifice unto the LORD our God**; lest he fall upon us with pestilence, or with the sword.

Exodus 5:17 KJB - But he said, Ye are idle, ye are idle: therefore ye say, **Let us go and do sacrifice to the LORD**.

Exodus 8:25 KJB - And Pharaoh called for Moses and for Aaron, and said, Go ye, **sacrifice to your God** in the land.

Exodus 8:26 KJB - And Moses said, It is not meet so to do; for **we shall sacrifice** the abomination of the Egyptians to the LORD our God: lo, shall **we sacrifice** the abomination of the Egyptians before their eyes, and will they not stone us?

Exodus 8:27 KJB - We will go three days' journey into the wilderness, and **sacrifice to the LORD our God**, as he shall command us.

Exodus 8:28 KJB - And Pharaoh said, I will let you go, that **ye may sacrifice to the LORD your God** in the wilderness; only ye shall not go very far away: intreat for me.

Exodus 8:29 KJB - And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting **the people go to sacrifice to the LORD**.

Exodus 10:25 KJB - And Moses said, Thou must give us **also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God**.

Exodus 12:1 KJB - And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exodus 12:2 KJB - This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exodus 12:3 KJB - Speak ye unto **all the congregation of Israel**, saying, In the tenth day of this month they shall take to them **every man a lamb**, according to the house of their fathers, **a lamb for an house**:

Exodus 12:4 KJB - And if the household be too little for **the lamb**, let him and his neighbour next unto his house take it according to the number of the souls; **every man according to his eating shall make your count for the lamb**.

Exodus 12:5 KJB - **Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats**:

Exodus 12:6 KJB - And ye shall **keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening**.

Exodus 12:7 KJB - And **they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it**.

Exodus 12:8 KJB - And they shall **eat the flesh in that night**, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Exodus 12:9 KJB - Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

Exodus 12:10 KJB - And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Exodus 12:11 KJB - And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD'S passover**.

Exodus 12:25 KJB - And it shall come to pass, when **ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service**.

Exodus 12:26 KJB - And it shall come to pass, **when your children shall say unto you, What mean ye by this service?**

Exodus 12:27 KJB - That ye shall say, **It is the sacrifice of the LORD'S passover**, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Leviticus 16:1 KJB - And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

Leviticus 16:2 KJB - And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Leviticus 16:3 KJB - Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

Leviticus 16:4 KJB - He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Leviticus 16:5 KJB - And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

Leviticus 16:6 KJB - And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Leviticus 16:7 KJB - And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

Leviticus 16:8 KJB - And Aaron shall cast lots upon the two **goats; one lot for the LORD**, and the other lot for the scapegoat.

Leviticus 16:9 KJB - And **Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.**

Leviticus 16:10 KJB - But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Leviticus 16:11 KJB - And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

Leviticus 16:12 KJB - And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

Leviticus 16:13 KJB - And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

Leviticus 16:14 KJB - And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Leviticus 16:15 KJB - Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Leviticus 16:16 KJB - And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Leviticus 16:17 KJB - And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Leviticus 16:18 KJB - And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

Leviticus 16:19 KJB - And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Leviticus 16:20 KJB - And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Leviticus 16:21 KJB - And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

Leviticus 16:22 KJB - And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Leviticus 16:23 KJB - And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

Leviticus 16:24 KJB - And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Leviticus 16:25 KJB - And the fat of the sin offering shall he burn upon the altar.

Leviticus 16:26 KJB - And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Leviticus 16:27 KJB - And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Leviticus 16:28 KJB - And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Leviticus 16:29 KJB - And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

Leviticus 16:30 KJB - For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

Leviticus 16:31 KJB - It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Leviticus 16:32 KJB - And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

Leviticus 16:33 KJB - And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Leviticus 16:34 KJB - And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

[Samuel]:

1 Samuel 7:9 KJB - And **Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD**: and Samuel cried unto the LORD for Israel; and the LORD heard him.

1 Samuel 7:10 KJB - And as **Samuel was offering up the burnt offering**, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

1 Samuel 7:17 KJB - And his return was to Ramah; for there was his house; and there he judged Israel; and **there he built an altar unto the LORD**.

2 Chronicles 35:18 KJB - And there was no **passover like to that kept in Israel from**

the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

[David]:

2 Samuel 6:17 KJB - And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and **David offered burnt offerings and peace offerings before the LORD.**

2 Samuel 6:18 KJB - And as soon as **David had made an end of offering burnt offerings and peace offerings**, he blessed the people in the name of the LORD of hosts.

[Solomon]:

1 Kings 8:63 KJB - And **Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep.** So the king and all the children of Israel dedicated the house of the LORD.

2 Chronicles 7:5 KJB - And **king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep:** so the king and all the people dedicated the house of God.

2 Chronicles 8:12 KJB - Then **Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,**

[Elijah]:

1 Kings 18:16 KJB - So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

1 Kings 18:17 KJB - And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

1 Kings 18:18 KJB - And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

1 Kings 18:19 KJB - Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

1 Kings 18:20 KJB - So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

1 Kings 18:21 KJB - And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

1 Kings 18:22 KJB - **Then said Elijah unto the people, I, even I only, remain a prophet of the LORD;** but Baal's prophets are four hundred and fifty men.

1 Kings 18:23 KJB - **Let them therefore give us two bullocks;** and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and **I will dress the other bullock, and lay it on wood, and put no fire under:**

1 Kings 18:24 KJB - And call ye on the name of your gods, and **I will call on the name of the LORD: and the God that answereth by fire, let him be God.** And all the people answered and said, It is well spoken.

1 Kings 18:25 KJB - And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

1 Kings 18:26 KJB - And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

1 Kings 18:27 KJB - And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

1 Kings 18:28 KJB - And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

1 Kings 18:29 KJB - And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

1 Kings 18:30 KJB - And **Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.**

1 Kings 18:31 KJB - And **Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:**

1 Kings 18:32 KJB - **And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.**

1 Kings 18:33 KJB - **And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.**

1 Kings 18:34 KJB - **And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.**

1 Kings 18:35 KJB - **And the water ran round about the altar; and he filled the trench also with water.**

1 Kings 18:36 KJB - **And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.**

1 Kings 18:37 KJB - **Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.**

1 Kings 18:38 KJB - **Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.**

1 Kings 18:39 KJB - **And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.**

1 Kings 18:40 KJB - **And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.**

[Elisha]:

1 Kings 19:19 KJB - **So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.**

1 Kings 19:20 KJB - **And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?**

1 Kings 19:21 KJB - **And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat.** Then he arose, and went after Elijah, and ministered unto him.

[Joseph/Mary]:

Luke 2:21 KJB - **And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.**

Luke 2:22 KJB - **And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;**

Luke 2:23 KJB - **(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)**

Luke 2:24 KJB - And **to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.**

[Christ Jesus; JEHOVAH Emmanuel, the True Sacrifice]:

Daniel 9:23 KJB - At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore **understand the matter, and consider the vision.**

Daniel 9:24 KJB - Seventy weeks are determined upon thy people and upon thy holy city, **to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

Daniel 9:25 KJB - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem **unto the Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26 KJB - And after threescore and two weeks **shall Messiah be cut off, but not for himself:** and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:27 KJB - And **he shall confirm the covenant with many for one week:** and **in the midst of the week he shall cause the sacrifice and the oblation to cease,** and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Amos 9:11 KJB - **In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**

Luke 22:7 KJB - Then came the day of unleavened bread, when **the passover must be killed.**

Luke 22:8 KJB - And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Luke 22:9 KJB - And they said unto him, Where wilt thou that we prepare?

Luke 22:10 KJB - And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

Luke 22:11 KJB - And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

Luke 22:12 KJB - And he shall shew you a large upper room furnished: there make

ready.

Luke 22:13 KJB - And they went, and found as he had said unto them: and they made ready the passover.

Luke 22:14 KJB - And when the hour was come, he sat down, and the twelve apostles with him.

Luke 22:15 KJB - And he said unto them, **With desire I have desired to eat this passover with you before I suffer:**

Luke 22:16 KJB - **For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**

Luke 22:17 KJB - And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

Luke 22:18 KJB - For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Luke 22:19 KJB - And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you:** this do in remembrance of me.

Luke 22:20 KJB - Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

Luke 22:21 KJB - But, behold, the hand of him that betrayeth me is with me on the table.

Luke 22:22 KJB - And **truly the Son of man goeth, as it was determined:** but woe unto that man by whom he is betrayed!

Acts 15:16 KJB - After this **I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:**

Ephesians 5:2 KJB - And **walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.**

Hebrews 7:27 KJB - Who needeth not daily, as those high priests, **to offer up sacrifice**, first for his own sins, and then for the people's: **for this he did once, when he offered up himself.**

Hebrews 9:26 KJB - For then must he often have suffered **since the foundation of the world:** but **now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

Hebrews 10:1 KJB - For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Hebrews 10:2 KJB - For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Hebrews 10:3 KJB - But in those sacrifices there is a remembrance again made of sins every year.

Hebrews 10:4 KJB - For **it is not possible that the blood of bulls and of goats should take away sins.**

Hebrews 10:5 KJB - Wherefore **when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**

Hebrews 10:6 KJB - In burnt offerings and sacrifices for sin thou hast had no pleasure.

Hebrews 10:7 KJB - Then said **I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

Hebrews 10:8 KJB - Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Hebrews 10:9 KJB - Then **said he, Lo, I come to do thy will, O God.** He taketh away the first, that he may establish the second.

Hebrews 10:10 KJB - **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

Hebrews 10:11 KJB - And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 10:12 KJB - **But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**

Hebrews 10:13 KJB - From henceforth expecting till his enemies be made his footstool.

Hebrews 10:14 KJB - **For by one offering he hath perfected for ever them that are sanctified.**

Hebrews 10:15 KJB - Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Hebrews 10:16 KJB - This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Hebrews 10:17 KJB - And their sins and iniquities will I remember no more.

Hebrews 10:18 KJB - Now where remission of these is, there is no more offering for sin.

Hebrews 10:19 KJB - Having therefore, brethren, **boldness to enter into the holiest by**

the blood of Jesus,

Hebrews 10:20 KJB - By **a new and living way**, which he hath consecrated for us, through the veil, that is to say, **his flesh**;

Hebrews 10:21 KJB - And having an high priest over the house of God;

Hebrews 10:22 KJB - Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews 10:23 KJB - Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Hebrews 10:24 KJB - And let us consider one another to provoke unto love and to good works:

Hebrews 10:25 KJB - Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Hebrews 10:26 KJB - For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Hebrews 10:27 KJB - But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Hebrews 10:28 KJB - He that despised Moses' law died without mercy under two or three witnesses:

Hebrews 10:29 KJB - **Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**

Hebrews 10:30 KJB - For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Hebrews 10:31 KJB - It is a fearful thing to fall into the hands of the living God.

Hebrews 10:32 KJB - But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

Hebrews 10:33 KJB - Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

Hebrews 10:34 KJB - For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Hebrews 10:35 KJB - Cast not away therefore your confidence, which hath great recompence of reward.

Hebrews 10:36 KJB - For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Hebrews 10:37 KJB - For yet a little while, and he that shall come will come, and will not tarry.

Hebrews 10:38 KJB - Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Hebrews 10:39 KJB - But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebrews 12:24 KJB - And **to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**

Hebrews 13:10 KJB - **We have an altar**, whereof they have no right to eat which serve the tabernacle.

After Jesus, why then is there no longer 'Sacrifice' of lambs, goats, etc?

John 1:29 KJB - The next day **John seeth Jesus** coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.**

John 1:36 KJB - And looking upon **Jesus** as he walked, he saith, **Behold the Lamb of God!**

A question then is:

Matthew 21:24 KJB - And **Jesus answered** and said unto them, **I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.**

Matthew 21:25 KJB - **The baptism of John, whence was it? from heaven, or of men?**
And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Matthew 21:26 KJB - But if we shall say, Of men; we fear the people; for all hold John as a prophet.

Mark 11:29 KJB - And **Jesus answered** and said unto them, **I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.**

Mark 11:30 KJB - **The baptism of John, was it from heaven, or of men? answer me.**

Mark 11:31 KJB - And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

Mark 11:32 KJB - But if we shall say, Of men; they feared the people: for all men

counted John, that he was a prophet indeed.

Luke 20:3 KJB - And **he answered** and said unto them, **I will also ask you one thing; and answer me:**

Luke 20:4 KJB - **The baptism of John, was it from heaven, or of men?**

Luke 20:5 KJB - And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

Luke 20:6 KJB - But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

Luke 7:30 KJB - But the Pharisees and lawyers **rejected the counsel of God against themselves, being not baptized of him.**

Have them Read Isaiah 46:9-10, and ask them if they believe those words, and is there anything wrong with them?

Remember the former things of old: for *I am* God, and *there is* none else; *I am* God, and *there is* none like me, Isaiah 46:9

Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Isaiah 46:10

Then jump over to the New Testament briefly to have Jesus say the same thing:

And now I have told you before it come to pass, that, when it is come to pass, ye might believe. John 14:29

Only Christ Jesus will be able to deliver from transgression of the Holy Law of God [Exodus 20:1-17], even as foretold of Him:

The LORD thy God will raise up unto thee a Prophet **from the midst of thee**, of thy brethren, **like unto me**; unto him ye shall hearken; Deuteronomy 18:15

Notice, the LORD thy God would raise up unto "thee" [Israel, not Ishamel], "A Prophet", notice, "**from the midst of thee**" [again Israel, not Ishamel], and "of thy brethren" [Israelites, not Ishamelites], continuing, "like unto me [Moses]" [An Israelite, not Ishamelite], and ye are commanded to listen to that Prophet [Jesus] sent of God the Father. See also other uses of "among their brethren" is **not** a reference to the Ishmaelites, but rather it is to the **Israelites**, see **Deuteronomy 18:2**, "Therefore shall they have no inheritance **among their brethren**: the LORD *is* their inheritance, as he hath said unto them.", and notice also the words connected with these in vs 5 "...hath chosen him out of all **thy tribes**, to stand to minister in the name of the LORD...", and in vs 6, "out of all **Israel**" and in vs 7, "as all **his brethren**" even referencing one of the tribes of Israel, "the Levites", etc. in Deuteronomy 18, when God is speaking to Moses, God says that He would raise up unto "thee" ["them", the Israelites], a Prophet, like unto Moses, who was/is an Israelite, not Ishmaelite.

The Covenant of God, being the Everlasting Covenant is never made with Ishmael, who represents the

works of the Flesh, and Disobedience and Doubt/Unfaith of Abraham, but rather it was made with Isaac, who represents, Grace, Faith and Obedience to God by Abraham.

And God said, **Sarah thy wife shall bear thee a son indeed**; and thou shalt **call his name Isaac**: and **I will establish my covenant with him for an everlasting covenant, and with his seed after him**.
Genesis 17:19

Notice the part about the “seed” of Isaac, not Ishamel.

But **my covenant will I establish with Isaac**, which Sarah shall bear unto thee at this set time in the next year. Genesis 17:21

Here was what happened to Hagar and Ishmael:

Wherefore she said unto Abraham, **Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son**, *even* with Isaac. Genesis 21:10

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for **in Isaac shall thy seed be called**. Genesis 21:12

But as for Ishmael, he married and Egyptian:

And he dwelt in the wilderness of Paran: and **his mother took him a wife out of the land of Egypt**.
Genesis 21:21

Did you know that Ishmael knew **nothing** of the Religion of Islam?

Now, look and read closely what God says to Moses:

According to all that thou desiredst of the LORD thy God in Horeb in **the day of the assembly**, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. Deuteronomy 18:16

And the LORD said unto me, **They** have well spoken that which **they** have spoken. Deuteronomy 18:17

I will raise **them** up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. Deuteronomy 18:18

Ishmael was not present at Mt. Sinai, neither was he present in any of the assembly therein.

Notice, the LORD thy God would raise up unto "them" [Israel, not Ishamel], "A Prophet", notice, "from among their brethren" [again Israel, not Ishamel], and He would speak unto "them" [Israelites, not Ishamelites], and ye are commanded to listen to that Prophet [Jesus] sent of God the Father, notice the next words very carefully:

And it shall come to pass, that **whosoever will not hearken unto my words which he shall speak in my name, I will require it of him**. Deuteronomy 18:19

This is requoted in the New Testament, testifying as does the whole OT of Jesus Christ:

For Moses truly said unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.** Acts 3:22

This is that Moses, which said unto the children of Israel, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.** Acts 7:37

Whosoever does not heed the words of Jesus Christ, and rejects His testimony, will be lost, forever, cut off from the living.

See also:

And it came to pass in those days, when **Moses** was grown, that he went out unto **his brethren**, and looked on their burdens: and he spied an Egyptian smiting **an Hebrew, one of his brethren**. Exodus 2:11

Moses' brethren, were the Hebrews/Israelites, not Ishmaelites.

Moreover he said, I am the God of thy father, the God of **Abraham**, the God of **Isaac**, and the God of **Jacob**. And Moses hid his face; for he was afraid to look upon God. Exodus 3:6

Notice, again, **Abraham, Isaac** [not Ishamel] and **Jacob** [which came from Isaac, not Ishamel]. Now read Exodus 3:13-15.

And there arose not a prophet since **in Israel** like unto Moses, whom the LORD knew face to face, Deuteronomy 34:10

That the LORD sent a prophet **unto the children of Israel**, which said unto them, Thus saith the LORD God **of Israel**, I brought you up from Egypt, and brought you forth out of the house of bondage; Judges 6:8

And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. Hosea 12:13

Therefore:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: Acts 26:22

When God said of that "Prophet" to come, is a direct reference to Jesus, not Muhammed. Jesus Christ Himself fulfills the Prophecies, especially of Daniel most specifically, even down to the exact Year, Month, Day and Hour. When God stated that that "Prophet" would be like Moses, it did not mean like birth, etc. It means a Spiritual Leader chosen by God, declaring the Law of God in its fullness:

Moses oversaw the 12 Tribes [Exodus 24:4].

Jesus has 12 Apostles, see also Revelation [Matthew 10:2, 19:28; Luke 22:14; Revelation 21:12,14,

etc].

Moses was an Israelite.

Jesus is an Israelite [John 4:22 “salvation is of the Jews” [not Muhammad who is not a Jew]; Revelation 5:5].

Moses, by the power of God wrought miracles [Exodus 4:21, 11:10, etc].

Jesus wrought miracles [Acts 2:22, 4:30; John 21:25, etc].

Moses was a Mediator [Exodus 19, 24; Galatians 3:19].

Jesus is the Mediator [Galatians 3:20; 1 Timothy 2:5; Hebrews 8:6, 9:15, 12:24].

Moses/Law [Exodus 20:6].

Jesus/Law [John 14:15].

Moses wandered in the wilderness [Exodus 4:27; Numbers 14:33, etc].

Jesus wandered in the wilderness [Matthew 4:1; Mark 1:12; Luke 4:1, etc], and where Israel in the desert/wilderness failed and wandered 40 years, Jesus was victorious and only needed 40 days, each day for a year [Numbers 14:34; Ezekiel 4:6, etc].

Moses came out of Egypt [Exodus 3:10-12, 12:39, 13:8-9, etc].

Jesus came out from Egypt [Hosea 11:1, Matthew 2:15].

Moses was rebelled against and rejected by some of the people [see Exodus 32:1, 23; Numbers 12:8, 16:1-50, 20:3, etc].

Jesus was also rebelled against and rejected by some of the people [Luke 19:14, etc].

Moses was related to a Miriam [“OT, ‘Mary’; Numbers 26:59; 1 Chronicles 6:3, etc].

Jesus was related to a Mary [Matthew 1:18, 2:11; Mark 6:3; Luke 2:5,34].

Moses spoke with God “face to face”.

Jesus speaks with the Father face to face.

Moses as a child was attempted to be killed by soldiers [Exodus 1:16,22].

Jesus as a child was attempted to be killed by soldiers [Matthew 2:13,16].

Moses, died and was buried and was resurrected and was taken to Heaven [Deuteronomy 34:5,7; Romans 5:14; Jude 9; Matthew 17; Mark 9, Luke 9, etc].

Jesus, died and was buried and was resurrected and was taken to Heaven [Matthew 28:6; Acts 1:2-9, Revelation 5:6; Psalms 24:1-10; 133:1-3, etc].

Neither Ishmael nor Muhammed, whom Ishmael knows nothing of, neither of that religion can possibly match all of the types, though they may attempt to match some, but a counterfeit will always match some, but not all, and there are **many, many more** things.

As Moses Married [Exodus 4:20, 18:2, etc].

Jesus is marrying, see Daniel and Revelation, it is his Kingdom and Church [John 3:29; Revelation 21:2, 9, 17, etc].

We can know for certain that the Scriptures point us to Christ Jesus, for it is written:

John 5:39 KJB - **Search the scriptures**; for in them ye think ye have **eternal life: and they are they which testify of me.**

Luke 24:27 KJB - And **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

John 1:45 KJB - Philip findeth Nathanael, and saith unto him, We have found **him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth**, the son of Joseph.

Acts 28:23 KJB - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them **concerning Jesus, both out of the law of Moses, and out of the prophets**, from morning till evening.

Acts 3:18 KJB - But **those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer**, he hath so fulfilled.

Let us notice that **Acts 3:18**, speaks that “**all of his [God's] prophets**” foretold that “**Christ should suffer**”.

This means we ought to be able to go to the Old Testament to see if it speaks of this suffering, and manner by which Jesus would die.

Typological:

Jesus, the “lamb of God” [Genesis 22:8; John 1:29,36; Revelation 5:6, etc] or “Passover” [1 Corinthians 5:7] died, even as the one True Sacrifice [Hebrews, etc], of which all of the shadow/typical/ensamples pointed to [Colossians 2:17; Hebrews 8:5, 10:1, etc].

"But those things, which God before had shewed by the mouth of **all** his prophets, that Christ should suffer, he hath so fulfilled." - Acts 3:18

Let us notice that Acts 3:18, speaks that “all of his [God's] prophets” foretold that “Christ should suffer”.

This means we ought to be able to go to the Old Testament to see if it speaks of this suffering. For instance:

"Nevertheless death reigned from **Adam to Moses**, even over them that had not sinned after the similitude of **Adam's** transgression, who is **the figure of him that was to come**." - Romans 5:14

That word "**figure**" is the Greek word "τύπος", Tr. "tupos", or in English, **Type**, or past examples we were to see again in further detail, greater fashion, see **1 Corinthians 10:6,11; Philippians 3:17; Hebrews 8:5**, and more.

The real historical events of the great prophet Jonah/Jonas in the Old Testament are a type, a pattern, a shadow which were to point to the reality, the substance of the fulfillment of prophecy and typology in Christ Jesus, even as it is written, and as we have seen:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."
- John 5:39

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." - Luke 24:27

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." - John 1:45

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." - Acts 28:23

"Then said I, Lo, I come: in the volume of the book [it is] written of me," - Psalm 40:7

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." - Hebrews 10:7

This may be seen throughout all the New Testament, an incomplete list, but helpful:

Matthew 1:22, 2:5,7,15-17,23, 3:3,15, 4:14,17, 5:17, 8:17, 11:13, 12:17,39, 13:17,35, 16:4,21, 21:4, 24:15,34, 26:18,54,56, 27:9,35;

Mark 1:2,15, 13:4,14, 14:41,49, 15:28;

Luke 1:20,38,70,76, 2:43, 3:4, 4:17-21, 9:51, 10:24, 11:29,50, 12:56, 16:16,29,31, 18:31, 19:44, 21:22,24,32, 22:16, 24:25,27,44;

John 1:23,45, 5:39, 6:14,45, 7:6,8,40, 12:38, 13:18, 15:25, 16:4,25, 17:12,13, 18:9,32, 19:24,28,36;

Acts 2:16,30, 3:18,21-24, 7:37, 8:28-35, 10:43, 13:22,23,27-41, 15:15, 17:2-3, 18:28, 26,22, 24:14, 26:22,27, 28:23;

Romans 1:2-4, 3:21, 5:6, 13:11, 16:26;

1 Corinthians 15:3-4;

2 Corinthians 6:2;

Galatians 4:2-4;

Ephesians 2:20, 3:11;

1 Thessalonians 2:15;

1 Timothy 2:6;

Hebrews 1:1, 8:5, 9:9,10,28;

1 Peter 1:10,11;

2 Peter 1:21, 3:2;

Revelation 1:3,22:10.

Therefore, Jesus knowing these things, and speaking of Jonas/Jonah specifically, we then are able to compare the last days of Jesus before and up to his Resurrection and events therein with the real events in the life of Jonah, and one may do this even as He had from Adam, in all the lives of the patriarchs and onward.

I want to leave everyone with a few more examples of this typology, just so that we all have an idea of how this works Scripturally, and so that when we come back to the timeline of Christ, one more typology will solidify a key point in this.

The pattern of the Sanctuary, the very places of the Sanctuary itself, demonstrate the pattern of Jesus suffering and sacrifice.

Beginning at the outer court, we have the Altar of Burnt Offering. Moving from there, we come to the Laver of Blood/Water. From thence in the outer court, we move through the veil into the Holy Place of the Sanctuary, and immediately to our right hand is the Table of Shew Bread, and to our left is then the 7 Branch Golden Candlestick, and ahead of us is the Altar of Incense. Moving past these, through the second veil, into the Most Holy Place, we come to the Ark of the Covenant and the Law of God therein. These are in the Pattern of the Cross itself. In each place, Christ Jesus received a wound.

- [1] Altar of Burnt Offering – Jesus was pierced in the Feet, by a nail.
- [2] Laver of Blood Water – Jesus was pierced in His Side, by a spear, out then came blood and water.
- [3] Table of Shew Bread – Jesus was pierced in the Right Hand, by a nail.
- [4] 7 Branch Golden Candlestick – Jesus was pierced in the Left Hand, by a nail.
- [5] Altar of Incense – Jesus died of a Broken Heart, wounded by the sin[s] of mankind.
- [6] Ark of the Covenant – Jesus was pierced in the Head, by the Crown of Thorns He wore.



Image Source: <http://www.lightministries.com/SDA/6a8b2bf0.jpg>



Image Source: <http://1.bp.blogspot.com/-y6wnmN6pkj.../Sanctuary.jpg>

Let us now turn quickly to Prophecy, and see the Pattern again:

[1] Isaiah 28:16,17.

Isaiah 28:16 KJB - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Can any not see **Christ Jesus** in **vs 16** [compare to **Romans 9:33; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:8**, etc], **but what more in vs 17!**

Judgment also will I lay to the line... What is a line?, it is a measuring tool upon the horizontal... as far as the east is from the west; eternal in either direction, relationship of man to man, straight

and righteousness to the plummet... What is a plummet?, it is a measuring tool upon the vertical, binding Heaven and earth together [Genesis 1:1, vav, aleph, tav]; from highest to lowest, relationship of man to God, straight

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And both together...

The Justice and Righteousness of God, the very Love of God, meet there, forever demonstrated before all the universe... the truest standard of measurement, the perfect 'meter' - God's love, God is love....

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. Isaiah 45:22

And I, if I be lifted up from the earth, will draw all [men] unto me. John 12:32

There is more, much more, let us look and see, even in the very lives of the Patriarchs themselves:

Moses and Joshua, Aaron and Hur; Exodus 17.

Exodus 17:9 - And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exodus 17:10 - So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exodus 17:11 - And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exodus 17:12 - But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17:13 - And Joshua discomfited Amalek and his people with the edge of the sword.

[A.] Moses, representing Jesus as deliverer, goes atop a hill, where all may see him [Exodus 17:9].

Jesus was taken to the hill of the Skull, Golgotha [Mark 15:22; John 19:17], where all may see him [Isaiah 45:22; John 12:32].

[B.] Moses, representing Jesus as deliverer, has two persons beside him, one on the Right, the other on the Left [Exodus 17:12].

Jesus, was crucified between two persons, one of the Right hand, the other on the left [Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18].

[C.] Moses, representing Jesus as deliverer, was victorious for his people, so long as his hands remained outstretched and steady, until the going down of the sun [Exodus 17:12].

Jesus, whose arms and hands were each outstretched, with a “nail” [“as a nail in a sure place”; Isaiah 22:23,25] in each hand, whose “bones were out of joint”, even “as far as the east is from the west”, that they could not move, were steady, yes even till the going down of the sun [the “ninth hour”; approx 3 PM] on the preparation day, just before the 7th Day Sabbath of the Lord God and feast sabbath began together, his victory assured, memorialized forever. Just as Joshua was victorious, this Joshua was too, over the real enemies of God, delivering the people with “mighty hand” and “outstretched arm”.

Such a great sacrifice that God has made, for us, to deliver us from the power of sin, satan and self.

Samson; Judges 16. - <https://www.blueletterbible.org/Bible.cfm?b=Jdg&c=16&t=>

[A.] Just as Samson, representing Jesus as deliverer, was born specially, by promise from God, to a woman which could not bare, and he was to be filled with the Holy Ghost, and to be dedicated to the Lord from birth to death, and to be deliverer of the people [**Judges 13**].

Jesus, a holy child, was born of the virgin Mary, by Holy Ghost, to be dedicated to the Lord forever [**Luke 1:35; Acts 4:27,30**], and to be the Saviour and deliverer of all people, who would accept the sacrifice [**Matthew 1:21; Acts 13:23; Romans 11:26, etc**].

[B.] Just as Samson, representing Jesus as deliverer, was attempted to be taken many times by his enemies, but could not be until betrayed by a woman [harlot] he loved, for silver [**Judges 16:5,18; even as the type of Christ, Joseph was sold/betrayed by Juda for silver [Genesis 37:27,28]**], into the hands of his enemies as a slave, even though he had “shewed [her] all his heart” [**Judges 16:18**].

Jesus, also could not be taken, until his appropriate time [**Daniel 9:24-27, in the Year AD 31, in the First Month, Aviv/Nisan, on the 14th Day of the Month, being the 6th Day of the week [aka Friday, preparation day], dying at the 9th hour [roughly 3 PM, the time of the evening Sacrifice], to enter into the 7th Day the Sabbath rest of Creation/Redemption**] betrayed by a woman [the harlot Church, physical Israel, even at the hands of Judas], for silver [**Zechariah 11:12,13; Matthew 26:15, 27:3**], into the hands of the enemy, for the price of a slave [**Matthew 27:9**].

[C.] Just as Samson, representing Jesus as deliverer, carried “the bar” of the “gate” [the place of judgment], even the great weight, across his “shoulders”, up to the top of a “hill” [**Judges 16:3**].

Jesus, also carried the cross [**John 19:17**], after a manner [**Simon of Cyrene, being an example for us, to take up that Cross and bear it for Jesus; Matthew 16:24; Mark 8:34; Luke 9:23**], up to the hill of Golgotha [**Matthew 27:33; Mark 15:22; John 19:17**], the place of the Skull, bearing the weight of the not merely the cross, but the sins of the whole world [**Isaiah 63:9**], the government and judgment should be upon his shoulders [**Isaiah 9:6, 22:22**].

[D.] Just as Samson, representing Jesus as deliverer, was blinded [**Judges 16:21**], that he could not see, and was ill-treated and mocked of his enemies [**Judges 16:25**], the LORD being departing from him [**Judges 16:20**].

Jesus, also was blind-folded [**Luke 22:64**], that he could not see, and was ill-treated and mocked of his enemies [**Job 12:4; Matthew 27:29,31; Mark 15:20; Luke 23:11,36**], apparently forsaken of God [**Psalms 22:1; Matthew 27:46; Mark 15:34**].

[E.] Just as Samson, representing Jesus as deliverer, then in the last moments of his life, was taken out, placed between two pillars [**Judges 16:25**] and leaned upon them with his hands outstretched, to the right and to the left [**Judges 16:29**], east and west, praying [**Judges 16:28**], and dying with the enemies [**Judges 16:30**], destroyed the Temple [**Judges 16:30**], slaying his enemies more in his death, than in his life.

Jesus, also then was placed between two persons, one of the Right hand, the other on the left [**Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18**]. Jesus said that He would destroy the Temple [**John 2:19**], by which he slays in/by his death the enmity between God and mankind [**Genesis 3:15; Ephesians 2:16, etc**], forever magnifying the Law of God, making it honourable [**Isaiah 42:21**],

demonstrating its eternity. His hands and arms outstretched, with a “**nail**” [“**as a nail in a sure place**”; **Isaiah 22:23,25**] in each hand, whose “**bones were out of joint**”, even “**as far as the east is from the west**” to save and deliver, even unto a gainsaying people.

[3] Solomon (really short, look up the texts, it will be fun!) -

Solomon - King, Throne, Glory, etc
Jesus - King, Throne, Glory, etc

Solomon - Spake in Proverbs/Parables/Dark Sayings
Jesus - Spake in Proverbs/Parables/Dark Sayings

Solomon - Son of man
Jesus - Son of man

Solomon - Son of David
Jesus - Son of David

Solomon - Name means "Peace"
Jesus - "Prince of Peace", one which brings Peace from Enmity

Solomon - Wise
Jesus - Wise, even Wisdom

Solomon - Had the Gentiles seek unto him for Wisdom, Queen of Sheba, etc
Jesus - Had the Gentiles seek unto him for Wisdom, Cornelius, etc

Solomon - Built the Temple
Jesus - Built the Temple

Solomon - Married a Woman of the world, typified by Egypt, coming from Egypt to Canaan
Jesus - Marrying a Woman which came from the world, His Bride, typified coming from Egypt [world] to Canaan [Heaven]

Solomon - Life was in danger because of Jealous relatives, His own brethren, Adonijah, etc
Jesus - Life was in danger because of Jealous relatives, His own brethren, He came unto His own, etc.

Solomon - Rode upon a Mule
Jesus - Rode upon an ass, an Colt, Foal of an ass

Solomon - Anointed
Jesus - Anointed

Solomon - His Kingdom had peace on all borders
Jesus - His Kingdom will have peace on all borders

Solomon - Merciful to His enemies, and also Just when they crossed the line of Mercy
Jesus - Merciful to His enemies, and also Just, in the same

Solomon - Cast out the Priest from being Priest, Abiathar, from the Temple

Jesus - Cast out the Priests and moneychangers, and also took away the High Priest from Caiphas, etc

Solomon - Loved the Lord, and obey His statutes [in His youth, and later after repenting, afterall it is type]

Jesus - Loved the Father, and kept His commandments [yet he took upon Himself our sins, being made sin for us]

Solomon - Had 12 Officers over all [Physical] Israel

Jesus - 12 Apostles over all [Spiritual] Israel

Solomon - Servants which served him

Jesus - Jesus also, for we are all servants, and some with distinction, 'Deacon' - means servant, etc.

Solomon - Great Army, Many Chariots

Jesus - All the Angels of Heaven, Legions upon Legions, the Lord rideth upon the wings of the wind, His Chariots, are the Angels.

and so on.

The same may be Done for Adam, Seth, Noah, Abraham (really good one, for Mt. Moriah and the sacrifice, is where Jerusalem was to be, look at the details in context, powerful), Isaac, Jacob, Moses, Joshua, Samson, Daniel, Jonah, etc (even Paul also!).

Allow me to leave one more shining example so that we truly understand this. It will be Joseph.

Typological - Joseph:

In the events of Joseph's life is so clearly seen the life of the Messiah Jesus. In Jesus' own life there was a Joseph (step father; husband to Mary) and Joseph of Arimathaea, Jesus is surrounded by Josephs. Joseph is given dreams, and the step father of Jesus is also given dreams.

Joseph is the first born of Rachel (Rachel means a "ewe", a female Lamb, she bares a male, in type the "male lamb", firstborn) (Jesus is the Lamb of God), and Joseph is a miracle child for Rachel at first bare no children (even as other patriarchs wives before her) (Jesus is a miracle child, the 7th in scripture). Joseph's name means "YHVH will add" (and Rachel also had a second son, Benjamin, meaning "Son of the Right Hand"), and so we have in these two names, coming from the "ewe", "YHVH has added [to me] the Son of His Right Hand" (as we may see in Genesis 30:24, 35:24), and as we consider the very names found given in the scriptures, we see a **special (Gospel) order** given in Revelation 7 of those names of the sons of Jacob (see to come).

Joseph is the beloved son of Jacob (Israel) and is given a robe (garment of character) of many colors (the very symbol of the everlasting covenant, rainbow) even in his "old age", he being a representative of the "ancient of days" with a special son (Jesus is the only begotten son of the Father, who is the one who made the everlasting covenant, for he is the messenger of the covenant):

"Now Israel loved Joseph more than all his children, because he [was] the son of his old age: and he

made him a coat of [many] colours." Genesis 37:3

Joseph was special in that he was specially chosen of God, and was given visions of prophecy and future glory, and able to interpret them (Jesus is a prophet, foretold even by Moses to come, for as Jesus said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he]." John 13:19; He tells the end from the beginning (Isaiah 46:9-10), notice that the word "[he]" is not present in the Greek, and realize what is actually being said), and all would bow to him (even as it is said of Jesus, "...That unto me every knee shall bow, every tongue shall swear." Isaiah 45:23; Romans 14:11; Philippians 2:10).

In the scriptures, in the life of Joseph, there is no specific recorded sin of his (though scripture is clear that all except Christ Jesus have sinned), but scripture makes the correlation that Joseph is the type of He who was to come, spotless. Joseph loved his family, his father and brothers, even though his brothers were cruel unto him and hated him.

Joseph (the son) is sent by the Father (Israel, the ancient of days) unto His brethren, of whom he is related by flesh:

"And Israel said unto Joseph, Do not thy brethren feed [the flock] in Shechem? come, and I will send thee unto them. And he said to him, Here [am I]." Genesis 37:13

The brothers of Joseph, because of envy and jealousy and pride, plotted to be rid of him, even kill him (even as seen of the Pharisees, Sadducees, Scribes in the days of Christ Jesus as they did to him):

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." Genesis 37:18

"Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams". Genesis 37:20

Joseph was taken, thrown into a pit, a hole (Jesus placed in a pit, and into a grave), and his robes are torn and covered in the blood of a killed kid of goat (goat is the symbol of the sin offering, as it is on the day of atonement; Leviticus 16; Christ Jesus it is said, "For he hath made him [to be] sin for us, who knew no sin..." 2 Corinthians 5:21), and though Joseph did not die there (though in the events he is made to be dead), in type he comes out alive of the pit (Jesus too comes out of the grave alive) and is exalted (even as Joseph was exalted over the whole house of Pharaoh).

Prophetic utterance by Judah:

"And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood?" Genesis 37:26

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; Genesis 37:31 (see also Jesus, "And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God." Revelation 19:13), Jesus was stripped of his robe (pure white robe, perfect righteousness) and even a scarlet robe was placed upon him (And they stripped him, and put on him a scarlet robe. Matthew 27:28). The blood stained robe is presented to the Father (Israel), to cover the sin of Joseph's brethren in what they had done to the favored son.

Joseph is betrayed by his brethren, and sold for the price of a slave in the amount of silver (in this instance, 20 (room for inflation), but in the events of Samson, more silver pieces); and Christ Jesus is

betrayed into the hands of the enemy and sold for the price of a slave, 30 pieces of silver. Prophecy and typology combine perfectly. Even as Judah betrayed, Judas betrayed.

Notice that he was taken down into Egypt (Hosea 11:; Matthew 2:15), and even by those that were carrying "spices, balm and myrrh" (Genesis 37:25), even as Jesus before going down into Egypt as a small child, was met by the wisemen of the east, which brought before him, "gold and frankincense and myrrh" (Matthew 2:11).

Joseph is tempted by a seducer, and is yet victorious over temptation, though he is falsely charged of crime and sin and is later vindicated. Jesus was victorious over all temptation and falsely charged and is vindicated.

Joseph is then cast into prison (representative again of the grave), and is seen as being condemned between two other men (cupbearer and baker) and with the wicked, one of the two men is restored and the other condemned to death, even as the two thieves upon the crosses next to Christ Jesus, one will be restored in the resurrection to come, and the other is lost.

Joseph is then brought before Pharaoh, and prophecies of coming disaster, and yet Joseph is in the position to be able to save them all from dying, and so is made ruler over all of his household, bearing authority, at the age of 30 and even raised up as Judge over his brethren. Jesus too, as prophecy and typology foretells (Numbers 4) that Jesus too would be 30 years of Age at the beginning of His ministry (AD 27), the age a man had to be to begin the priestly work in the tabernacle and is the "Judge of all the earth".

Joseph tests his brothers by a cup, and even gives to them of the money they paid for their bread. Jesus at the last supper also has a cup, and even speaks to James and John of the cup they were to drink from, even as Christ Jesus drank from the cup that the Father had given Him to drink. Christ Jesus offers salvation really, without price, and cannot be bought with any amount.

Joseph forgives his brethren and feeds them all, and the whole land (vast multitudes) grain (bread) even in the time of famine, and though testing their loyalty, and to see if they have had a change of heart, reveals himself to them when He sees their converted hearts, and kisses them. He brings them all into the land of plenty and the fertile plains and there is great rejoicing. Jesus asks of the Father forgiveness for his people, and dying is the sacrifice for sin, so that we too may be taken into the land of plenty and fertile plains. Jesus is that manna, that bread, from Heaven, which feedeth His people of the true bread of life, the words of God, Jesus feeds the multitudes.

Joseph is for a time separated from the Father, but is restored. Christ Jesus upon the Cross is too separated from the Father (Psalms 22), but is restored.

Joseph's bones and body were carefully preserved and protected, and were not to be buried in Egypt, even as Christ Jesus, being that uncorrupted manna that is preserved forever (saw no corruption), no bones were broken (type of the passover Lamb), and his body carefully taken down from the cross and preserved by Joseph of Arimathaea and others. Joseph was a shepherd for the flocks of His father, Jesus is the Good Shepherd.

Joseph was not immediately recognized by his brethren and treated as a stranger, Jesus came unto His own (the people He chose out for himself), and His own knew him not. Even upon the road to Emaus, later he was only known in the breaking of Bread. Both were filled by the Holy Spirit of God, and

through the providence and guidance and foresight of God, were to save many from destruction. Even the 7 years of famine and plenty are also realized in the life and ministry of Jesus Christ, for 3 1/2 years by His own preaching (unto AD 31), and then through those who heard him for another 3 1/2 years (John 20:21; Hebrews 2:3), ending with Stephen in Acts 6-7 (AD 34), as spoken of in Daniel.

Rachel dies in Bethlehem Ephrath ("And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem." Genesis 35:19; "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet [there was] but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same [is] Bethlehem." Genesis 48:7) , the very place where Christ Jesus is born and foretold ("But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting." Michah 5:2; see also Matthew 2:1-6; John 7:42). Bethlehem means the "house of bread", and Jesus (he being the Bread of Life) was born in a manger (a place for feed/grain).

There are many more such scenes in the lives of these of the OT, like Adam, Enoch, Noah, Moses, Aaron, Jacob, especially Joseph, Joshua, Melchizedek, Jesse, David, Solomon, Samson, and so on and so forth. Read these events and see that Christ Jesus is in every one of them, for He is not only in them, but also in the Psalms, in the Prophecies, all throughout.

I recommend the following materials:

<http://www.pearltrees.com/awhn/witness-muslim-mahometans/id3599647>

Especially see the "**Jesus throughout the Bible parts 1-6**" and "**Jesus in the Sanctuary**", and "**Jesus in the feast days**" and show them also the "Forgotten Dream" video.

I also highly recommend purchasing Pastor Doug's Book, Shadows of Light here:

http://www.afbookstore.com/item/i/AF-SOL/n/Doug_Batchelor-Shadows_of_Light_Seeing_Jesus_in_all_the_Bible_by_Doug_Batchelor/

As it is written, In the volume of the Book it is written of me [Jesus]...

Jesus in the Sanctuary [briefly]:

<http://www.youtube.com/watch?v=YPTtslMKZVg>

Jesus In The Sanctuary; in Brief

Jesus drew everyone's attention to all of the symbols of Himself in the Sanctuary and Miracles that had been given in the time of Moses and showing how He was that fulfillment, He was telling them that the Sanctuary was a model of how Salvation would come about...Gospel of John really shows this...

[Christ the Passover]

Ye know that after two days is [the feast of] **the passover, and the Son of man is betrayed to be crucified.** Matthew 26:2

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ**

our passover is sacrificed for us. 1 Corinthians 5:7

[Manna, the Unleavened from Heaven; Shewbread]

I am that bread of life. John 6:48

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John 6:50

I am the living bread which came down from heaven: if any man eat of **this bread**, he shall live for ever: and **the bread that I will give is my flesh, which I will give for the life of the world.** John 6:51

This is that bread which came down from heaven: not as your fathers did eat **manna**, and are dead: **he that eateth of this bread shall live for ever.** John 6:58, see also 1 Corinthians 5:6-7; Galatians 5:9

[Christ the Water Of Life]

Jesus answered and said unto her, **If thou knewest the gift of God**, and who it is that saith to thee, **Give me to drink; thou wouldest have asked of him, and he would have given thee living water.** John 4:10

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast **thou that living water**? John 4:11

But **whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.** John 4:14

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John 7:38

And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.** Revelation 21:6

[One Gate, Door and Way of the Sanctuary]

Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: Matthew 7:13

Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10:9

[Jesus the Light of Menora, 7 Branch Candlestick]

[That] was **the true Light, which lighteth every man that cometh into the world.** John 1:9

Then spake **Jesus** again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.** John 8:12

Again, a new commandment I write unto you, which **thing is true in him** and in you: because the darkness is past, and **the true light now shineth.** 1 John 2:8

[Sacrificial Lamb for Sins upon an Altar]

The next day John seeth **Jesus** coming unto him, and saith, Behold the lamb of God, which taketh away the sin of the world. John 1:29

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:8

[Jesus is the LORD' Goat]

And he shall take the two **goats, and present them before the LORD [at] the door of the tabernacle of the congregation.** Leviticus 16:7

And Aaron shall cast lots upon the two goats; one lot for the LORD ... Leviticus 16:8;p

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Isaiah 53:6

For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 5:21

[The Temple and Sanctuary]

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. John 2:19

But he spake of the temple of his body. John 2:21

[Jesus is the High Priest]

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. Hebrews 4:14

For he testifieth, Thou [art] a priest for ever after the order of Melchisedec. Hebrews 7:17

But this [man], because he continueth ever, hath an unchangeable priesthood. Hebrews 7:24

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25

For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Hebrews 7:26

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Hebrews 7:27

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore. Hebrews 7:28; etc

[Jesus is the Mediator, the Advocate]

For [there is] one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2:5

Now a mediator is not [a mediator] of one, but God is one. Galatians 3:20

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 1 John 2:1

[Meat and Drink Offerings]

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. John 6:53

[Jesus and the New Wine]

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. Matthew 9:17

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. Mark 2:22

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. Luke 5:37

But new wine must be put into new bottles; and both are preserved. Luke 5:38

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. John 2:3

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now. John 2:10

[Firstfruits of the Harvest]

But now is Christ risen from the dead, [and] become the firstfruits of them that slept. 1 Corinthians 15:20

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1 Corinthians 15:23

etc., etc...

Since Muslims believe in Jonah, take them to those scriptures, and share with them the Typology given there:

3 Days & 3 Nights; & the Last Week of Jesus, Trials, Crucifixion, Death, Burial, Resurrection, and etc.

This thread is to consider these things as closely as possible, so that the entire Body of Christ Jesus, his own people, may be of "one accord", "one mind" (Philippians 2:2, etc), "... no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14), based upon the Scriptures, an "it is written" and "thus saith the LORD".

Jesus said, "**as Jonas was three days and three nights**", The When? + Spices, etc?

This thread is to consider the following words of Jesus as found recorded for us in **Matthew 12:38-45, 16:1-12** and **Luke 11:29-32**:

Context of Matthew 12:38-45:

Matthew 12:38 - Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Matthew 12:39 - But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Matthew 12:40 - **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

Matthew 12:41 - The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

Matthew 12:42 - The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.

Matthew 12:43 - When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Matthew 12:44 - Then he saith, I will return into my house from whence I came out; and when he is come, he findeth [it] empty, swept, and garnished.

Matthew 12:45 - Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation.

Context of Matthew 16:1-12:

Matthew 16:1 - The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Matthew 16:2 - He answered and said unto them, When it is evening, ye say, [It will be] fair weather: for the sky is red.

Matthew 16:3 - And in the morning, [It will be] foul weather to day: for the sky is red and lowring. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times?

Matthew 16:4 - A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Matthew 16:5 - And when his disciples were come to the other side, they had forgotten to take bread.

Matthew 16:6 - Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Matthew 16:7 - And they reasoned among themselves, saying, [It is] because we have taken no bread.

Matthew 16:8 - [Which] when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Matthew 16:9 - Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Matthew 16:10 - Neither the seven loaves of the four thousand, and how many baskets ye took up?

Matthew 16:11 - How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Matthew 16:12 - Then understood they how that he bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Context of Luke 11:29-32:

Luke 11:29 - And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

Luke 11:30 - For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Luke 11:31 - The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.

Luke 11:32 - The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

Ok, now we have the context of all three passages wherein are parallel texts. Let us now ask some questions of Scripture, and see what the answers are.

First question.

Who is asking Jesus for a "sign"?

As answered from the King James Bible:

"certain of the scribes and of the Pharisees" - Matthew 12:38

"The Pharisees also with the Sadducees" - Matthew 16:1

"them ... ye ..." - Matthew 16:2

"ye ... [ye] ... ye ..." - Matthew 16:3

"generation ... it ... them ..." - Matthew 16:4

"the Pharisees and of the Sadducees" - Matthew 16:6

"the Pharisees and of the Sadducees" - Matthew 16:11

"the Pharisees and of the Sadducees" - Matthew 16:12

And there were others listening also:

"this generation ... it ..." - Matthew 12:41

"this generation ... it ..." - Matthew 12:42

"this ... generation." - Matthew 12:45

"the people were gathered thick together" - Luke 11:29

"this generation" - Luke 11:30

"the men of this generation ... them ..." - Luke 11:31

"this generation ... it ..." - Luke 11:32

Question 2.

When Jesus referred to the "three days and three nights" of Jonas/Jonah, what specific text is He referring to in the Book of Jonah/Jonas?

Answered from the Scripture:

"Now the LORD had prepared a great fish to swallow up Jonah. And **Jonah was in the belly of the fish three days and three nights." - Jonah 1:17**

Question 3.

What kind of people did Jesus say sought after the "sign"?

Answer:

"certain of the scribes and of the Pharisees" - Matthew 12:38

"... them, An evil and adulterous generation seeketh after a sign ... it ..." - Matthew 12:39

"this generation ... it ..." - Matthew 12:41

"this generation ... it ..." - Matthew 12:42

"this wicked generation." - Matthew 12:45

"The Pharisees also with the Sadducees came, and tempting ... them ..." - Matthew 16:1

"O [ye] hypocrites" - Matthew 16:3

"A wicked and adulterous generation seeketh after a sign ... it ... them ..." - Matthew 16:4

"... Take heed and beware of the leaven of the Pharisees and of the Sadducees." - Matthew 16:6

"... beware of the leaven of the Pharisees and of the Sadducees?" - Matthew 16:11

"... not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."
- Matthew 16:12

"This is an evil generation: they seek a sign ... it ..." - Luke 11:29

"... as ... unto the Ninevites ... this generation ..." - Luke 11:30

"... the men of this generation ... condemn ..." - Luke 11:31

"... this generation ... condemn ..." - Luke 11:32

Question 4.

Though it was the "hypocrit[ical]", "evil", "wicked" and "adulterous" "generation" (even certain Pharisees, Sadducees and scribes, whom where leaven[ed] with false/corrupt "doctrine") that sought from Jesus a "sign", how many signs would actually be given it?

Answer:

"there shall no sign be given to it, but the sign of the prophet Jonas:" - Matthew 12:39

"there shall no sign be given unto it, but the sign of the prophet Jonas" - Matthew 16:4

"there shall no sign be given it, but the sign of Jonas the prophet" - Luke 11:29

Question 5.

How many times, in these passages [Matthew 12:38-45, 16:1-12; Luke 11:29-32], or in all of Scripture, is the specific phrase, "in the heart of the earth" or "heart of the earth" found/used?

Answer:

Only once! Anyone may do a word study or search by any known method and see this.

"... in the heart of the earth ..." - Matthew 12:40

As an additional subpoint to this question and result of careful search, there is also **no** specific connection in Scripture, in any location, which relates that this term/phraseology **"in the heart of the earth"** to means specifically/only, **"in the grave/tomb/sepulchre"**.

What we can directly see, is the equative or parallel in the passage:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." - Matthew 12:40

This means there is a parallel being made by Jesus to the terms:

- [1] **"For as ... in the whale's belly"**
- [2] **"so ... in the heart of the earth"**

There is nowhere in Scripture which specifically relates the term/phraseology **"in the whale's belly"** to means specifically/only, **"in the grave/tomb/sepulchre"** either.

If any would like to attempt to disagree with that statement, please reply with the specific Scriptural/textual evidence that we ought to look at and consider which would possibly show otherwise than as stated. Thank you.

Question 6.

What is the specific word for "heart", in the phrase "heart of the earth", in the Greek text, and what does it mean Scripturally?

The answer is **"καρδιαG2588 N-DSF"**

G2588

καρδια

kardia

kar-dee'-ah

Prolonged from a primary κάρ kar (Latin cor, **"heart"**); the heart, that is, (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: - (+ broken-) heart (-ed).

In **Matthew 12:40** it is found as:

"N-DSF" -

Part of Speech: Noun

Case: Dative
Number: Singular
Gender: Feminine

As here -

Matthew 12:40 Greek with Strong's #'s and Robinson's Morphological Analysis Codes -

ωσπερG5618 ADV γαρG1063 CONJ ηνG1510 V-IAI-3S ιωναςG2495 N-NSM ενG1722 PREP τηG3588 T-DSF κοιλιαG2836 N-DSF τουG3588 T-GSN κητουςG2785 N-GSN τρειςG5140 A-APF ημεραςG2250 N-APF καιG2532 CONJ τρειςG5140 A-APF νυκταςG3571 N-APF ουτωςG3779 ADV εσταιG1510 V-FDI-3S οG3588 T-NSM υιοςG5207 N-NSM τουG3588 T-GSM ανθρωπουG444 N-GSM ενG1722 PREP τηG3588 T-DSF **καρδιαG2588 N-DSF** τηςG3588 T-GSF γηςG1093 N-GSF τρειςG5140 A-APF ημεραςG2250 N-APF καιG2532 CONJ τρειςG5140 A-APF νυκταςG3571 N-APF

Matthew 12:40 Greek - ωσπερ γαρ ην ιωνας εν τη κοιλια του κητους τρεις ημερας και τρεις νυκτας ουτως εσται ο υιος του ανθρωπου εν τη **καρδια** της γης τρεις ημερας και τρεις νυκτας

Utilizing the (so-called) LXX, as an help, we can turn to **Genesis 6:5 LXX**, and see the first [Alpha] use of the Greek "**καρδια**" used, even in the same form as **Matthew 12:40**, and continue looking at it from there:

Genesis 6:5 LXX Greek with Strong's #'s and Robinson's Morphological Analysis Codes -

ιδωνG3708 V-AAPNS δεG1161 PRT κυριοςG2962 N-NSM οG3588 T-NSM θεοςG2316 N-NSM οτιG3754 CONJ επληθυνθησανG4129 V-API-3P αιG3588 T-NPF κακιαιG2549 N-NPF τωνG3588 T-GPM ανθρωπωνG444 N-GPM επιG1909 PREP τηςG3588 T-GSF γηςG1065 N-GSF καιG2532 CONJ παςG3956 A-NSM τιςG5100 I-NSM διανοειταιV-PMI-3S ενG1722 PREP τηG3588 T-DSF **καρδιαG2588 N-DSF** αυτουG846 D-GSM επιμελωςG1960 ADV επιG1909 PREP ταG3588 T-APN πονηραG4190 A-APN πασαςG3956 A-APF ταςG3588 T-APF ημεραςG2250 N-APF

Genesis 6:5 LXX Greek - Ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ **καρδίᾳ** αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας,

Genesis 6:5 KJV - And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his **heart** was only evil continually.

Genesis 6:5 Hebrew Text, which the Greek is based upon, with Strong's numbers - ויראH7200

יהוהH3068 כיH3588 רבהH7227 רעתH7451 האדםH120 בארץH776 וכלH3605 יצרH3336 מחשבתH4284 **לבH3820** הרקH7535 רעH7451 כלH3605 :היוםH3117

H3820

לֵב
lēb
labe

A form of H3824; **the heart**; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything: - + care for, comfortably, consent, X considered, courage [-eous], friend [-ly], ([broken-], [hard-], [merry-], [stiff-], [stout-], double) heart ([-ed]), X heed, X I, kindly, midst, mind (-ed), X regard ([-ed]), X themselves, X unawares, understanding, X well, willingly, wisdom.

Thus we can see by Genesis 6:5, in their respective versions, that the word used [**"καρδια"**] [Tr.

kardia]/"לִבִּי" [Tr. "labe"]], is associated with other words like **"imagination"** and **"thoughts"**.

Furthermore, we can see that this same exact form [N-DSF] of the Greek word is found in many other texts:

New Testament, the Greek Texts:

Mt 5:8, Mt 5:28, Mt 11:29, Mt 12:40, Mt 13:15, Mt 13:19, Mt 22:37, Mt 24:48, Mk 11:23, Lk 1:66, Lk 2:19, Lk 2:51, Lk 8:15, Lk 12:45, Lk 24:25, Lk 24:38, Jn 12:40, Acts 2:37, Acts 5:4, Acts 7:39, Acts 7:51, Acts 28:27, Rom 9:2, Rom 10:6, Rom 10:8, Rom 10:9, Rom 10:10, 1Cor 7:37, 2Cor 5:12, 2Cor 8:16, 2Cor 9:7, Eph 5:19, Phil 1:7, Col 3:16, 1Thes 2:17, Heb 3:10, Jas 3:14, Rv 18:7

Helpful to us, reveal out of the mind/heart/thinking/spirit of men, come words, and also actions -

"...out of the abundance of the heart the mouth speaketh." - Matthew 12:34

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." - Matthew 12:35

"And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?" - Mark 2:8

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." - Matthew 13:15

Also see - <https://www.blueletterbible.org/lang...gs=G2588&t=KJV>

Old Testament, in the (so-called) LXX [Septuagint, Greek Version]...:

Gn 6:5, Gn 20:5, Gn 20:6, Ex 25:2, Ex 31:6, Ex 35:5, Ex 35:10, Ex 36:2, Dt 6:6, Dt 8:2, Dt 8:5, Dt 8:14, Dt 8:17, Dt 9:4, Dt 15:9, Dt 15:10, Dt 18:21, Dt 19:6, Dt 20:8, Dt 28:47, Dt 29:18, Dt 30:14, Dt 32:46, JoB 2:11, JoB 23:14, JgsA 19:22, 1Kgs 1:13, 1Kgs 2:35, 1Kgs 7:3, 1Kgs 9:19, 1Kgs 12:20, 1Kgs 12:24, 1Kgs 21:13, 1Kgs 27:1, 1Kgs 29:10, 2Kgs 6:16, 2Kgs 7:3, 2Kgs 18:14, 3Kgs 2:4, 3Kgs 8:23, 3Kgs 8:48, 3Kgs 8:66, 3Kgs 10:2, 3Kgs 10:24, 3Kgs 12:26, 4Kgs 10:30, 4Kgs 10:31, 4Kgs 20:3, 4Kgs 23:3, 4Kgs 23:25, 1Chr 28:9, 1Chr 29:9, 2Chr 1:11, 2Chr 6:14, 2Chr 6:38, 2Chr 7:10, 2Chr 9:23, 2Chr 13:7, 2Chr 16:9, 2Chr 19:9, 2Chr 22:9, 2Chr 25:2, 2Chr 29:31, 2Chr 32:31, 2Chr 34:31, 2Chr 35:19b, 1Esd 1:21, 2Esd 7:10, 2Esd 7:27, Est 1:11, ... , Ps 7:11, Ps 9:2, Ps 9:27, Ps 9:32, Ps 9:34, Ps 10:2, Ps 11:3, Ps 12:3, Ps 13:1, Ps 14:2, Ps 23:4, Ps 31:11, Ps 35:11, Ps 36:14, Ps 36:31, Ps 39:11, Ps 44:6, Ps 52:2, Ps 57:3, Ps 61:5, Ps 63:11, Ps 65:18, Ps 72:1, Ps 73:8, Ps 75:6, Ps 83:6, Ps 85:12, Ps 89:12, Ps 93:15, Ps 93:19, Ps 94:10, Ps 96:11, Ps 100:5, Ps 108:16, Ps 110:1, Ps 118:2, Ps 118:10, Ps 118:11, Ps 118:34, Ps 118:58, Ps 118:69, Ps 118:145, Ps 124:4, Ps 137:1, Ps 139:3, Ode 7:41, Ode 8:87, Prv 3:5, Prv 4:21, Prv 6:14, Prv 10:8, Prv 10:22, Prv 12:20, Prv 13:12, Prv 14:33, Prv 18:4, Prv 19:3, Prv 19:21, Prv 20:5, Prv 23:34, Prv 26:24, Prv 28:26, ... Jb 22:22, Jb 33:23, Jb 36:13, Jb 37:24, Jb 38:2, ... PsSol 1:3, PsSol 8:3, Hos 7:2, Ob 1:3, Zep 2:15, Is 6:10, Is 9:8, Is 38:3, Is 44:18, Is 44:19, Is 46:8, Is 47:7, Is 47:8, Is 47:10, Is 49:21, Is 51:7, Is 57:1, Is 60:5, Is 61:1, Jer 5:24, Jer 7:31, Jer 12:11, Jer 13:22, Jer 19:5, Jer 23:26, Jer 36:13, Jer 39:41, Ez 6:9, Ez 27:4, Ez 27:25, Ez 27:26, Ez 27:27, Ez 28:2, Ez 28:8, Ez 44:7, Ez 44:9, ..."

Other forms of the Greek word may be found expressed here -

<http://lexicon.katabiblon.com/index....E1%BD%B7%CE%B1>

Or:

<https://www.blueletterbible.org/lang...gs=H3820&t=KJV>

Going back to our current form of the Greek word [N-DSF], we see the same also in **Matthew 13:15**, as in other places:

Matthew 13:15 with Strong's #'s - ForG1063 thisG5127 people'sG2992 **heartG2588** is waxed gross,G3975 andG2532 their earsG3775 are dull of hearing,G191 G917 andG2532 theirG848 eyesG3788 they have closed;G2576 lest at any timeG3379 they should seeG1492 with their eyes,G3788 andG2532 hearG191 with their ears,G3775 andG2532 should understandG4920 with their **heart,G2588** andG2532 should be converted,G1994 andG2532 I should healG2390 them.G846

Mathew 13:15 Greek with Strong's #'s and Robinson's Morphological Analysis Codes - επαχυνθηG3975 V-API-3S γαρG1063 CONJ ηG3588 T-NSF **καρδιαG2588** N-NSF τουG3588 T-GSM λαουG2992 N-GSM τουτουG3778 D-GSM καιG2532 CONJ τοιςG3588 T-DPN ωσινG3775 N-DPN βαρεωςG917 ADV ηκουσανG191 V-AAI-3P καιG2532 CONJ τουςG3588 T-APM οφθαλμουςG3788 N-APM αυτωνG846 P-GPM εκαμυσανG2576 V-AAI-3P μηποτεG3379 ADV-N ιδωσινG3708 V-2AAS-3P τοιςG3588 T-DPM οφθαλμοιςG3788 N-DPM καιG2532 CONJ τοιςG3588 T-DPN ωσινG3775 N-DPN ακουσωσινG191 V-AAS-3P καιG2532 CONJ τηG3588 T-DSF **καρδιαG2588 N-DSF** συνωσινG4920 V-2AAS-3P καιG2532 CONJ επιστρεψωσινG1994 V-AAS-3P καιG2532 CONJ ιασωμαιG2390 V-ADS-1S αυτουςG846 P-APM

Matthew 13:15 Greek Text - επαχυνθη γαρ η **καρδια** του λαου τουτου και τοις ωσιν βαρεως ηκουσαν και τους οφθαλμους αυτων εκαμυσαν μηποτε ιδωσιν τοις οφθαλμοις και τοις ωσιν ακουσωσιν και τη **καρδια** συνωσιν και επιστρεψωσιν και ΒΑΙΑσωμαι ΤΣιασωμαι αυτους

This time we see again that the people were to **"understand"** with **"their heart"**. This again confirms the [Alpha] Genesis use, and further if we turn to last [Omega] use of this form of the Greek word, in **Revelation 18:7**, we see the words connected as, **"she saith in her heart"**.

Other uses/forms are also connected with the **"spirit"** - Psalms 51:10,17 of a man, and as such as that **"he thinketh in his heart, so is he"** - Proverbs 23:7, etc.

Question 7.

What is the maximum and minimum amount of Scriptural time that the phrase **"three days and three nights"** can cover?

The Scripture delineates when the Day [time] ends and when Night [time] begins, and what constitutes a standard Day:

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." - Genesis 1:5

"Hast thou commanded the morning since thy days; and caused the dayspring to know his

place;" - Job 38:12

"And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now **the day draweth toward evening**, I pray you tarry **all night**: behold, **the day groweth to an end**, lodge here, that thine heart may be merry; and **to morrow get you early** on your way, that thou mayest go home." - Judges 19:9

"But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her **all the night until the morning**: and **when the day began to spring**, they let her go." - Judges 19:25

"And **at even**, **when the sun did set**, they brought unto him all that were diseased, and them that were possessed with devils." -Mark 1:32

"Through the tender mercy of our God; whereby **the dayspring** from on high hath visited us," - Luke 1:78

*Jesus is called the "**Sun of Righteousness**" which would "**arise**" - Malachi 4:2, etc

How can we find out if there are a specific number of hours in a standard Day, with evening [dark] and morning [light]? Let us turn again to Scripture:

"Jesus answered, Are there not **twelve hours in the day**? If any man walk **in the day**, he stumbleth not, because he seeth **the light** of this world." - John 11:9

Jesus said that there are normally "**twelve hours**" in the standard "**day**" (light) time, which would also mean that there would be "**twelve hours**" also for the Night time.

God from the beginning, Genesis, had separated the Light and Dark parts of the Day equally, and as through seasons came, the hours of each would fluctuate between one another.

However, the Scripture **also** includes **mere portions of any given part** of "**day**" or "**night**" time to count as a day. For instance, a male child could be born in the beginning, middle or nearing the end of the daytime, and it would still be counted as the first day, unto his eighth to be circumcised.

For instance - **Genesis 7:4,10, 17:12, 42:17-19; 2 Chronicles 10:5,12; Esther 4:16, 5:1; Luke 1:59, 2:21; Acts 10:3-30**, etc, for as seen therein, parts of days are inclusive in the reckoning of the time frames.

Thus the **Maximum Time** that the "**day and night**" portion of a single day [without Divine intervention] can be is **24 hrs** and so the **Maximum Time** of the phrase "**three days and three nights**" could be **72 hours**.

Night - 12 Hours

Day - 12 Hours

Night - 12 Hours

Day - 12 Hours

Night - 12 Hours

Day - 12 Hours

The **Minimum time** then for a single **"day and night"** could then be any portion of that **"day"** and any portion of that **"night"**, thus even a measurement of mere minutes. Thus any could count from 1 minute to Sunset, and 1 minute after Sunset, and still accurately represent the singular phrase **"day and night"** in a given context.

Notice that it does not have to be **the Maximum, nor of the Minimum, but anywhere at either end and in between.**

Context will always determine for us how to proceed in determining whether we need to understand **the Maximum, the Minimum or somewhere in between them.**

We also know that we are not merely dealing with a single **"day and night"**, but rather **"three days and three nights"**.

This means that **the Maximum** amount of time can only be **72 hrs**, being consecutive in time due to context, but that **the Minimum amount of time** can be approximately **48 hrs and 2 minutes**, or even mere seconds in technicality or if under Rabbinical time - when the 3rd star visibly appears. See the inclusive reckoning:

Night - 1 minute before daylight, sunrise, etc

Day - 12 hours

Night - 12 hours

Day - 12 hours

Night - 12 hours

Day - 1 minute after daylight, sunrise, etc

There are other uses of the word **Day**, in Scripture which are also representative of either [1] **Prophetic time** or [2] **of time "with the LORD"**. In those specific instances then, a **"Day"**, being both of the **"light"** and **"dark"** parts:

Prophetic time:

[1] **"each day for a year"** - Numbers 14:34; Ezekiel 4:6, etc.

These speak when God is dealing with Prophetic time, but notice that the Prophetic time is based in the Literal 24hr Day of Genesis.

Day with the LORD time:

[2] **"one day is with the Lord as a thousand years, and a thousand years as one day"** - 2 Peter 3:8

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." - Psalms 90:4

* Please note that **2 Peter 3:8** and **Psalms 90:4** do not speak of plurality of thousand, but singular. These passages speak of the **"Days" "with the LORD"**, from Creation, since this earth is approx 6,000 years old as of this point, and there is to come a final 1,000th year, being the 7,000th year, found

in Revelation 20. These "Days" "with the LORD" are again based in the 7 Literal Days of Genesis. Hence the final "Day", the 7th Day of the Cosmic Week of God is known as the "Day of the LORD", being based in the LORD's Day, the 7th Day Sabbath of the Week, in point of fact, the entire Gospel and history from the beginning unto the end is in Genesis 1:1 unto 2:1-3.

It is obvious we are not dealing with either of these two in the "three days and three nights" of Jonah/Jonas, since the context reveals that we are dealing with regular days - Jesus basing His "three days and three nights" in the foundation of Jonas'.

"Now the LORD had prepared a great fish to swallow up Jonah. And **Jonah was in the belly of the fish three days and three nights.**" - Jonah 1:17

"For **as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**" - Matthew 12:40

We simply have to understand the Events of Jonah, and where we are to begin counting for Jesus' "three days and three nights", which are based in Jonah's historical events. We will need to further consider what the "heart of the earth" is, rather than what it is not, in relation to Jonah being in the Sea Creature.

Question 8.

Is there any place in the Texts of Jonah/Jonas, that are similar to the phrase "heart of the earth" as Jesus stated?

There is such a place in Jonah:

literally reading, "**in the heart of the seas**"

<https://www.blueletterbible.org/lang...gs=H3824&t=KJV>

"For thou hadst cast me into the deep, in the **midst** of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." - Jonah 2:3

Jonah 2:3 KJB with Strong's Numbers - "For thou hadst castH7993 me into the deep,H4688 in the **midst**H3824 of the seas;H3220 and the floodsH5104 compassed me about:H5437 allH3605 thy billowsH4867 and thy wavesH1530 passedH5674 overH5921 me. "

Jonah 2:3 [2:4] וַתַּשְׁלִיכֵנִיH7993 מִצִּלּוֹתH4688 בְּלִבָּבH3824 יָמִיםH3220 וְנָהָרH5104 יִסְבְּבֵנִיH5437 כָּלH3605 מְשַׁבְּרֵיH4867 הַיָּם וְגַלְיָםH1530 עָלַיH5921 עַדH5674 עֶבֶרH5674

Jonah 2:3 [2:4] LXX Greek - ἀπέρριψάς με εἰς βάθη **καρδίας** θαλάσσης, καὶ ποταμοὶ με ἐκύκλωσαν· πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διήλθον.

Jonah 2:3 [2:4] LXX Greek with Strong's Numbers and Robinson's Morphological Analysis Codes - απερριψαςV-AAI-2S μεG1473 P-AS ειςG1519 PREP βαθηG899 N-APN **καρδιας**G2588 N-GSF θαλασσηςG2281 N-GSF καιG2532 CONJ ποταμοιG4215 N-NPM μεG1473 P-AS

εκυκλωσανG2944 V-AAI-3P παντεςG3956 A-NPM οιG3588 T-NPM μετεωρισμοιN-NPM σουG4771
P-GS καιG2532 CONJ ταG3588 T-NPN κυματαG2949 N-NPN σουG4771 P-GS επG1909 PREP
εμεG1473 P-AS δηλθονG1330 V-AAI-3P

We may see a connection between **"heart"** and **"midst"** in another verse, such as:

"The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." - Isaiah 19:1

We now have a connection between **"in the heart of the earth"** in **Matthew 12:40**, with **"in the midst [heart] of the seas"** in **Jonah 2:3**, even as Jesus said, **"For as Jonas was ... in the whale's belly"**, and **"so shall the Son of man be ... in the heart of the earth."**

Therefore, we need to take a look at the connection between **"of the earth"** and **"whale's belly"**, and what those are, and to also find the connection to **"heart"** in both cases, dealing with **"the earth"** and **"the seas"** or **"the floods"** and **"thy billows"**, **"thy waves"** according to Scripture. **"whale's belly"**, and what those are, and to also find the connection to **"heart"** in both cases, dealing with **"the earth"** and **"the seas"** or **"the floods"** and **"thy billows"**, **"thy waves"** according to Scripture.

Question 9.

Is the statement made by Jesus in Matthew 12:40 a prophecy?

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." - Matthew 12:40

Yes, but it is a special type of Prophecy, a typological [dealing with type/antitype] one.

Notice carefully the prophecy [events of the future] that is clearly given:

"so shall the Son of man be" - Matthew 12:40

"shall ... be" [future tense], and thus Prophetic.

Now notice the typological aspect of the Prophecy [the historic past portion which was to be repeated in anti-type, or greater reality/fulfillment]:

"For as Jonas was three days and three nights in the whale's belly ..." - Matthew 12:40

"for as Jonas was ..." [past tense] and typological, utilizing a past historic person and the events therein now utilized for a yet future event anti-typically.

This means we can consider passages Matthew 12:40, and Jonah, etc in that light and look for those things which help us identify terms typologically and/or prophetically speaking.

For example, the **"whale"** is a great sea creature, a sea beast. A Beast/Creature in prophetic terms is generally a politically gathered people group/nation/kingdom [Genesis 49:9; Isaiah 27:1, 46:11; Jeremiah 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; Ezekiel 17:3,7, 32:2; Daniel 7:7,19,23, 8:20,21; Joel 1:6; Micah 5:8; Revelation 13:1,2,3,7,11,12, 17:3,7,8,11,12, etc], and even the Egyptians were called as such:

Notice, God the Greatest Fisherman [doesn't Jesus know how to fish? ask Peter and them...]:

"Son of man, take up a lamentation for Pharaoh king **of Egypt**, and say unto him, Thou art like a young lion **of the nations**, and thou [art] **as a whale in the seas**: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." - Ezekiel 32:2

Not only was this a prophecy of the past, but so also of the Future (events transpiring now; Daniel 11:40-45, 12:1, etc), and of the end of Satan himself.

"Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net." - Ezekiel 32:3

"Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee." - Ezekiel 32:4

"And I will lay thy flesh upon the mountains, and fill the valleys with thy height." - Ezekiel 32:5

"I will also water with thy blood the land wherein thou swimdest, [even] to the mountains; and the rivers shall be full of thee." - Ezekiel 32:6

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." - Ezekiel 32:7

"All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD." - Ezekiel 32:8

"I will also vex **the hearts of many people**, when I shall bring thy destruction among the nations, into the countries which thou hast not known." - Ezekiel 32:9

"Yea, I will make many people amazed at **thee**, and their kings shall be horribly afraid for **thee**, when I shall brandish my sword before them; and they shall tremble at [every] moment, every man for his own life, in the day of thy fall." - Ezekiel 32:10

"For thus saith the Lord GOD; The sword of the king of Babylon shall come upon **thee**." - Ezekiel 32:11

"By the swords of the mighty will I cause **thy multitude** to fall, the terrible of the nations, all of them: and they shall spoil **the pomp of Egypt**, and **all the multitude thereof** shall be destroyed." - Ezekiel 32:12

"I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them." - Ezekiel 32:13

"Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD." - Ezekiel 32:14

"When I shall make **the land of Egypt** desolate, and **the country** shall be destitute of that whereof it

was full, when I shall smite **all them that dwell therein**, then shall they know that I [am] the LORD." - Ezekiel 32:15

"This [is] the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, [even] **for Egypt**, and **for all her multitude**, saith the Lord GOD." - Ezekiel 32:16

"It came to pass also in the twelfth year, in the fifteenth [day] of the month, [that] the word of the LORD came unto me, saying," - Ezekiel 32:17

"Son of man, wail **for the multitude of Egypt**, and cast them down, [even] her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit." - Ezekiel 32:18

Also:

"In that day the LORD with his sore and great and strong sword shall punish **leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.**" - Isaiah 27:1

"And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream **of Egypt**, and ye shall be gathered one by one, O ye children of Israel." - Isaiah 27:12

Now that we have seen that a "**nation**" can be described as a "**whale**", a sea creature, let us see how that helps us in **Matthew 12:40** and in Jonah, and how it helps us in relating the other terms, "**in the heart of the earth**", "**in the midst [heart] of the seas**", "**whale's belly**", "**the floods**", "**thy billows**" and "**thy waves**".

First, let us consider this "**earth**" and what that means. The "**earth**" [γῆςG1093 N-GSF; earth, land, inhabited places, etc] - <https://www.blueletterbible.org/lang...gs=G1093&t=KJV>

Using the Scripture, in "**line upon line**" [Isaiah 28:10] we can see that the "**earth**" can mean peoples therein, even "**[men] ... among the nations**":

"Let the heavens be glad, and let the **earth** rejoice: and let **[men] say among the nations**, The LORD reigneth." - 1 Chronicles 16:31

"All that pass by clap [their] hands at thee; they hiss and wag their head at the daughter of **Jerusalem**, [saying, Is] this the city that [men] call The perfection of beauty, **The joy of the whole earth**?" - Lamentations 2:15

"Before the LORD: for he cometh, for he cometh to judge **the earth**: he shall judge **the world** with righteousness, and **the people** with his truth." - Psalm 96:13

"Before the LORD; for he cometh to judge **the earth**: with righteousness shall he judge **the world**, and **the people** with equity." - Psalm 98:9

"The LORD reigneth; let **the people tremble**: he sitteth [between] the cherubims; let **the earth be moved**." - Psalm 99:1

"And my hand hath found as a nest the riches of **the people**: and as one gathereth eggs [that are] left, have I gathered **all the earth**; and there was none that moved the wing, or opened the mouth, or peeped." - Isaiah 10:14

"Come near, **ye nations**, to hear; and hearken, **ye people**: let **the earth** hear, and **all that is therein**; **the world**, and all things that come forth of it." - Isaiah 34:1

"Hear, **O earth**: behold, I will bring evil upon **this people**, [even] the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." - Jeremiah 6:19

"Hear, **all ye people**; hearken, **O earth**, and **all that therein is**: and let the Lord GOD be witness against you, the Lord from his holy temple." - Micah 1:2

Now consider again **Matthew 13:15**, wherein the same word **"heart"** is used in the same fashion:

"For **this people's heart** is waxed gross, and [their] ears are dull of hearing, and **their** eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] **heart**, and should be converted, and I should heal them." - Matthew 13:15

The phrase **"in the heart of the earth"**, means in the thoughts/mind/heart of the peoples/nations, as Jonas was such a sign.

"Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else." - Isaiah 45:22

"And Simeon blessed them, and said unto Mary his mother, Behold, this [child] is set for the fall and rising again of many in Israel; and **for a sign which shall be spoken against**;" - Luke 2:34

"(Yea, a sword shall pierce through thy own soul also,) **that the thoughts of many hearts may be revealed.**" - Luke 2:35

"And I, if I be lifted up from the earth, will draw all [men] unto me." - John 12:32

It means, Jesus would be taken, and be in the centermost attention of all the heart of the peoples, yea, even the whole world [even the onlooking unfallen universe].

Consider again in this instance of **"seas"**, **"floods"**, **"billows"** and **"waves"**:

What are **"seas"**?

"And God called the dry [land] Earth; and **the gathering together of the waters called he Seas**: and God saw that [it was] good." - Genesis 1:10

"For he hath founded it upon **the seas**, and established it upon **the floods.**" - Psalm 24:2

What then are **"waters"**?

"Woe to **the multitude of many people**, [which] **make a noise like the noise of the seas**; and **to the rushing of nations**, [that] **make a rushing like the rushing of mighty waters!**" - Isaiah 17:12

"And he saith unto me, **The waters** which thou sawest, ... **are peoples, and multitudes, and nations, and tongues.**" - Revelation 17:15

Therefore, Jesus was to be "swallowed up" by the mob [for many people were in Jerusalem from all over for the feasts], a "whale" [great sea creature; a specific nation], among the many "waters", "seas" [peoples] and taken into its/their control, taking him where it/they would (from trial to trial, scourging to scourging), down to the depths...

This is exactly fulfilled in the life of Jesus, beginning in the Garden of Gethsemane, where he is taken captive...

"Why do **the heathen rage**, and **the people** imagine a vain thing?" - Psalm 2:1

"The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and **against his anointed**, [saying]," - Psalm 2:2

"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." - Jude 1:13

But many "waters" could not "quench love":

"Many **waters cannot quench love, neither can the floods drown it**: if [a] man would give all the substance of his house for love, it would utterly be contemned." - Song of Songs 8:7

"The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves." - Psalm 93:3

"The LORD on high [is] mightier than the noise of **many waters**, [yea, than] **the mighty waves of the sea.**" - Psalm 93:4

There is more to yet see, for we need to look at the Jonas type and compare to the anti-type events, and see if this truly fits.

Question 10.

Was Jonah/Jonas awake (alive) or asleep/fainted (swooned unto death) when he was thrown into the sea and swallowed by the Great Sea Creature?

Jonah was very much awake and alert when he was thrown into the sea and swallowed by the Great Sea Creature ("Whale", etc), even for a long time before he **"fainted"**.

Notice the typological words, events, even as they truly point to Christ Jesus, and the events surrounding Him!

"Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us **innocent blood**: for thou, O LORD, hast done as it pleased thee." - Jonah 1:14

Jonah is awake, even speaking, when thrown into the Sea:

"And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest [is] upon you." - Jonah 1:12

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging." - Jonah 1:15

Jonah is awake when the Great Sea Creature swallows him:

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." - Jonah 1:17

Jonah is still awake and praying from out of the midst of the belly/bowels of the Great Sea Creature:

"Then **Jonah prayed** unto the LORD his God **out of the fish's belly**," -Jonah 2:1

Jonah is still awake and cries unto the LORD because of his affliction that he is experiencing while awake:

"And **said, I cried** by reason of mine affliction unto the LORD, and **he heard me; out of the belly of hell cried I, and thou heardest my voice**." - Jonah 2:2

Jonah still being awake, recognizes that he is in the **"heart"**/midst of the Seas and the waters of the sea are over his head, and pass over him:

"For thou hadst cast me into the deep, in the **midst** of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." - Jonah 2:3

Jonah is still awake, in praying and crying, looking unto the greater Holy Temple, which is in Heaven, being made by the LORD:

"Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple." - Jonah 2:4

That typifies the separation of Father and Son at the Cross, being **"cast out of thy sight"**, because of sin, **"Thou art of purer eyes than to behold evil, and canst not look on iniquity..."** (Habakkuk 1:13), **"For he hath made him to be sin for us"** (2 Corinthians 5:21) and **"he hath borne our griefs, and carried our sorrows"** (Isaiah 53:4), **"Christ died for our sins"** (1 Corinthians 15:3), **"his own self bare our sins in his own body on the tree"** (1 Peter 2:24), **"Christ was once offered to bear the sins of many"** (Hebrews 9:28), see **Matthew 27:46; Mark 15:34; Psalms 22:1**, and see also another typological one in Samson, **Judges 16:20**, etc. Just as Jonah was thrown into the Sea to appease the wrath/storm of God, so too Jesus, chose(n) to be a sacrifice, for our sins.

Jonah is still awake and recounts how even the waters surround his entire being, and had weeds even wrapped about his head in the belly of the Great Sea Creature:

"The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head." - Jonah 2:5

Jonah still being awake, realizes that he is being taken to the very bottom, before he states that his **"soul fainted within"** in **vs 7**.

"I went down to the bottoms of the mountains; **the earth with her bars was about me** for ever: yet

hast thou brought up my life from corruption, O LORD my God." - Jonah 2:6

Before Jonah **"fainted"**, he prayed one last time, giving thanksgiving in **v 9**, and **"remembered the LORD"** in **vs 7**:

"But I will sacrifice unto thee **with the voice of thanksgiving**; I will pay that that I have vowed.
Salvation is of the LORD." - Jonah 2:9

Therefore, we see that Jonah was awake most of the time, suffering in **"affliction"**, **vs 2**, was **praying, vs 1, crying, vs 2, understood his condition and surroundings, vss 1-6,9**, until he **"fainted"**/fell asleep, being taken to the bottom, and then **"the earth with her bars"** begin about him.

Yet after such, then Jonah says God **"brought up my life from corruption"**, **vs 6**, being a reference to when God **"spake unto the fish, and it vomited out Jonah upon the dry land"**, **vs 10**, all together, being the **"salvation of the LORD"**, **vs 9**

Yet there is even more...

Question 11.

What does it mean when the text says that Jonah "fainted", and if no longer awake, thus asleep, what does the Bible say that it represents?

Let us look at the text again:

"When my soul **fainted** within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." - Jonah 2:7

This word used is also found in various places, with the following:

"From the end of the earth will I cry unto thee, when **my heart is overwhelmed**: lead me to the rock that is higher than I." - Psalms 61:2

"I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah." - Psalms 77:3

"Hungry and thirsty, their soul **fainted** in them." - Psalms 107:5

"When my spirit was **overwhelmed** within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me." - Psalms 142:3

"Therefore is my spirit **overwhelmed** within me; my heart within me is desolate." - Psalms 143:4

"Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings **swoon** in the streets of the city." - Lamentations 2:11

"They say to their mothers, Where [is] corn and wine? when they **swooned as the wounded in the streets of the city, when their soul was poured out** into their mothers' bosom." - Lamentations 2:12

"Arise, **cry out in the night**: in the beginning of the watches **pour out thine heart like water before the face of the Lord**: lift up thy hands toward him for the life of thy young children, that **faint** for hunger in the top of every street." - Lamentations 2:19

In the (co-called) LXX, the Greek word used is "**ἐκλείπω**", **ekleipw**, and is also found used in **Luke 16:9, 22:32, 23:45; Hebrews 1:12** and means to "**fail**" or **cease/stop** of some action or of life.

It also carries the meaning of 'deceased' [cease of life, physically, or metaphorically], 'be wanting', 'abandon', 'quit', 'left out' or to 'fail of strength' [of heart or physically], 'grow weak' and to be in 'hunger' or 'thirst' and is found used in many other places - <http://lexicon.katabiblon.com/index....=E%29KLEI%2FPW>

or

<http://lexicon.katabiblon.com/index....B7%CF%80%CF%89>

Jesus, the man of sorrows:

"He is despised and rejected of men; **a man of sorrows, and acquainted with grief**: and we hid as it were [our] faces from him; he was despised, and we esteemed him not." - Isaiah 53:3

"[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] **the words of my roaring**?" - Psalm 22:1

"O my God, **I cry in the daytime**, but thou hearest not; and **in the night season, and am not silent**." - Psalm 22:2

"I am poured out like water, and all my bones are out of joint: **my heart is like wax; it is melted in the midst of my bowels**." - Psalm 22:14

"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and **thou hast brought me into the dust of death**." - Psalm 22:15

Jesus said:

"After this, Jesus **knowing that all things were now accomplished**, that the scripture might be fulfilled, saith, **I thirst**." - John 19:28

Then after one more thing, He said **"it is finished"** and died, to be shortly **"taken down"**, and then carefully placed in the tomb, where **"the earth with her bars"** would be about him.

Question 12.

Why did Jesus say that He was "greater than Jonas/Jonah" - Matthew 12:41; Luke 11:32?

Though Jonah was one of the Greatest Prophets, for at his preaching what God commanded be spoken, a whole wicked city, Nineveh, repented in sackcloth and ashes, and God spared them!

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." - Jonah 3:4

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." - Jonah 3:5

"For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered [him] with sackcloth, and sat in ashes." - Jonah 3:6

"And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:" - Jonah 3:7

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that [is] in their hands." - Jonah 3:8

"Who can tell [if] God will turn and repent, and turn away from his fierce anger, that we perish not?" - Jonah 3:9

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did [it] not." - Jonah 3:10

Even as Jonah preached unto repentance, and many were converted, so too with Christ Jesus, and many believed on Him after the resurrection – for He is greater than the prophet Jonah [Matthew 12:41; Luke 11:32], for even today, many are still believing on Him, being delivered of the destruction to come upon the unrepentant.

Yet, by the Preaching of Jesus, through his Life, Death, Resurrection and Ascension to become our Great High Priest and Minister in the True Heavenly Sanctuary for us, that He would one day soon before His Second Advent as King of Kings and Lord of Lords, blot out the sins recorded of the Faithful, that untold peoples, a **"great crowd"** that no man could number, would Repent, and be spared the wrath of God.

Let us prayerfully think about it. People are still repenting today at the preaching of Jesus.

Jesus truly is the far greater Prophet [and so also the far greater Priest and the far greater King].

Do we see, from the Scripture itself, that there must of necessity be events included in the "Three Days and Three Nights" reckoning, such as being taken by the mob, the scourgings, trials, etc of Jesus, even before the Cross itself or Burial?

It must be so, for it must parallel in greater fashion, the type, the pattern, the shadow of Jonah/Jonas, for it to have been a sign unto the wicked generation, that it may be toward their repentance and salvation from destruction. Yet, we also see the further type, that just like Nineveh repented, eventually the wicked in Nineveh were later destroyed [as Prophesied, Nahum 1, etc], even as those in Jerusalem were also later destroyed.

Jesus was in the very midst of the world, in the midst of His people [John 1:1-18], and everyone's focus [Matthew 4:24, 9:26,31; Mark 1:28,45; Luke 4:14,37, 5:15, etc], including even the angels of Heaven

[Genesis 28:12; John 1:51; 1 Peter 1:12], would be upon Him.

As an additional point for thought, it was earlier said of Jesus:

“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? **behold, the world is gone after him.**” - John 12:19

The reasons those typologies were given, is so that we may understand the Typology that relates to this issue of the last Week of Jesus, and so also of Jonah/s, which will be connected in a bit.

Let us now consider the **Manna** type and **Jesus** Anti-type:

The Sixth Day, The Seventh Day and The First Day in consecutive order...

First let us see the Type in **Exodus 16**:

“I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.” Exodus 16:12

“And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.” Exodus 16:13

“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.” Exodus 16:14

“And when the children of Israel saw it, they said one to another, **It is manna**: for they wist not what it was. And Moses said unto them, **This is the bread which the LORD hath given you to eat.**” Exodus 16:15

“This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.” Exodus 16:16

“And the children of Israel did so, and gathered, some more, some less.” Exodus 16:17

“And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.” Exodus 16:18

“And Moses said, Let no man leave of it till the morning.” Exodus 16:19

“Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.” Exodus 16:20

“And **they gathered it every morning**, every man according to his eating: and when the sun waxed hot, it melted.” Exodus 16:21

“And it came to pass, that **on the sixth day they gathered twice as much bread**, two omers for one

man: and all the rulers of the congregation came and told Moses.” Exodus 16:22

“And he said unto them, This is that which the LORD hath said, **To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.**” Exodus 16:23

“And **they laid it up till the morning**, as Moses bade: and **it did not stink, neither was there any worm therein.**” Exodus 16:24

“And Moses said, **Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.**” Exodus 16:25

“**Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.**” Exodus 16:26

“And it came to pass, that there went out **some of the people on the seventh day for to gather, and they found none.**” Exodus 16:27

“And the LORD said unto Moses, **How long refuse ye to keep my commandments and my laws?**” Exodus 16:28

“See, for that **the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.**” Exodus 16:29

“So **the people rested on the seventh day.**” Exodus 16:30

“And the house of Israel called the name thereof **Manna**: and it was like coriander **seed**, white; and **the taste of it was like wafers made with honey.**” Exodus 16:31

“And Moses said, This is the thing which the LORD commandeth, **Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness**, when I brought you forth from the land of Egypt.” Exodus 16:32

“And Moses said unto Aaron, **Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.**” Exodus 16:33

“As the LORD commanded Moses, **so Aaron laid it up before the Testimony, to be kept.**” Exodus 16:34

And others:

“And he humbled thee, and suffered thee to hunger, and fed thee with **manna**, which thou knewest not, neither did thy fathers know; that he might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**” Deuteronomy 8:3

“But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**” Matthew 4:4

“And **Jesus** answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God.**” Luke 4:4

“Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest in hope.**” Psalms 16:9

“For thou wilt not leave my soul in hell; **neither wilt thou suffer thine Holy One to see corruption.**” Psalms 16:10

“That he should still live for ever, and **not see corruption.**” Psalms 49:9

“Because thou wilt not leave my soul in hell, **neither wilt thou suffer thine Holy One to see corruption.**” Acts 2:27

“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, **neither his flesh did see corruption.**” Acts 2:31

“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.” Acts 13:33

“And as concerning that he raised him up from the dead, **now no more to return to corruption,** he said on this wise, I will give you the sure mercies of David.” Acts 13:34

“Wherefore he saith also in another psalm, **Thou shalt not suffer thine Holy One to see corruption.**” Acts 13:35

“For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:” Acts 13:36

“**But he, whom God raised again, saw no corruption.**” Acts 13:37

Jesus is the Anti-type of the Manna. Let us consider **John 6**, and make the connection.

John Chapter 6,

“It is **the spirit that quickeneth; the flesh profiteth nothing: the words** that I speak unto you, [they] **are spirit**, and [they] **are life.**” John 6:63

“**As** the living Father hath sent me, and I live by the Father: **so** he that eateth me, even he shall live by me.” John 6:57

“Labour not for the meat which perisheth, **but for that meat which endureth unto everlasting life, which the Son of man shall give unto you:** for him hath God the Father sealed.” John 6:27

What is this "**meat which endureth**"? It is the "**words**" that Jesus speaks to us. That is eternal life. What must we do about His "**words**", his teachings?

We must "**believe on Him**" [Jesus] whom the Father has sent.

“Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**” John 6:29

“And this is the will of him that sent me, that **every one which seeth the Son, and believeth on him, may have everlasting life**: and I will raise him up at the last day.” John 6:40

“Verily, verily, I say unto you, **He that believeth on me hath everlasting life.**” John 6:47

However, many of the crowd simply did not want to believe in/on Jesus as the Messiah, the Son of God, being God, the I AM [especially as the only way] without some great sign, even though a little earlier they had all just been fed and been full physically from so very little bread and fish. They wanted a way in salvation apart from Jesus, they wanted a way of works, not of faith which works.

They did not want to understand that **"He came down from Heaven"** and said, **"Is not this...the son of Joseph?"** They did not want to take Jesus on faith. **He is the living Manna.**

Jesus pointed out that even those who had been fed from miraculous manna from heaven, all had still died [and are still dead to this day, awaiting their resurrection "at the last day"; John 6:40], but those who believed on Him, the True manna, He says would not permanently die in the 2nd death, but would sleep in death until their resurrection and would live forever, neither thirst, nor hunger.

“And **Jesus** said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” John 6:35

“I am that bread of life.” John 6:48

“This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.” John 6:58

Not as their fathers who ate the flakes, wafers of manna, but truly Christ Jesus is the living **“Bread”**, the **"Way"**, **"Truth"** and **"Life"**. We must believe on Him unto salvation, and follow in His steps by His grace, obey His words, practice what He says.

Jesus was speaking of Himself as the Messiah and Saviour, thus speaking Himself as the Messiah, the very Son of God, to believe upon and the example to follow:

“This is the bread which cometh down from heaven, that a man may eat thereof, and not die.” John 6:50

Jesus human **"Flesh"** and **"Blood"** did not come down from heaven, but He and His doctrine, His Way have. Notice how Jesus Himself lives, **"by the Father"** [even as he says, **"...I have meat to eat that ye know not of."** John 4:32; and what was this **"meat"**? **"My meat is to do the will of him that sent me, and to finish his work."** John 4:32], and so likewise we, also, by Him by heeding His words, following His example and keeping/doing His Commandments [Ten Commandments]:

“**As** the living Father hath sent me, and I live by the Father: **so** he that eateth me, even he shall live by me.” John 6:57

That is eats of His Word...

Jesus makes it abundantly clear that His words are Spirit:

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.” John 6:63

Peter, himself, acknowledges that Jesus has the Words of Life because that He is the Messiah:

“Then Simon Peter answered him, Lord, to whom shall we go? **thou hast the words of eternal life.**” John 6:68

Jesus makes known who did not have eternal life and why they did not, it was because they believed not on Him, as the Christ, even though they had seen Him and the works He performed:

“But I said unto you, That ye also have seen me, and **believe** not.” John 6:35

And the entirety of the Chapter of John 6 is summed up in this one verse:

"And **we believe and are sure that thou art that Christ, the Son of the living God.**" John 6:69

That is the whole point of **John 6**, declaring Jesus to be the Christ, the Son of God, from personal experience and personal acknowledgment, and to follow Him.

John 6 is focusing on who is "**the Christ, the Son of the living God**" and who "**believe[d]**" "**on Him**" and who did not [not an occult transubstantiation and mystagogy].

It is Belief in Christ Jesus as the "Son of the living God", the Messiah, the Christ, God manifest in the likeness of the human sinful flesh, the sent of the Father, the Saviour, etc that is the focus.

“And this is life eternal, that they might **know thee** the only true God, **and** Jesus Christ, whom thou hast sent.” John 17:3

We are to "eat" and "drink" His words, for they are spirit and are life.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;" 1 Corinthians 10:1

"And were all baptized unto Moses in the cloud and in the sea;" 1 Corinthians 10:2

"And did all **eat the same spiritual meat**;" 1 Corinthians 10:3

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ.**" 1 Corinthians 10:4

"But with many of them God was not well pleased: for they were overthrown in the wilderness." 1 Corinthians 10:5

"The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?**" John 6:52

"And Moses said, This shall be, **when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full**; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD." Exodus 16:8

"And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, **Who shall give us flesh to eat?**" Numbers 11:4

"Whence **should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.**" Numbers 11:13

"And say thou unto the people, Sanctify yourselves against to morrow, and **ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.**" Numbers 11:18

We see that Christ is the True Manna, even the Word of God [John 1:1], the Bread that came down from Heaven. Just as the bread was for 6 days and on the 7th Day it was not to be found in the field [which is a symbol of the world; Matthew 13:38], so too Christ was not found in the world, being buried in the Tomb. Though Christ was dead, and buried, His flesh did not see corruption on the 7th Day, even as the Manna saw no corruption on the 7th Day.

On the very next day, being the first [day] of the week, we see Christ Jesus arisen from the dead, and preserved forever, never to see corruption, nor death again, and so too likewise the Manna which was uncorrupted was gathered into the Golden Pot, and placed before the Testimony [symbol of the Throne of God], even as Christ Jesus ascended that very morning for the first time to the Father.

Let us begin tying some things together, and then look most seriously at the NT texts themselves in the last week of Jesus, and bring in more Types from the OT, the Cycle of God in Genesis 1:1-2:3; Exodus 20:8-11, Leviticus 16,23,25, etc..

Jesus is the Passover [Exodus 12:18; Leviticus 23:5; Numbers 9:2-5; 1 Corinthians 5:7] Lamb [Genesis 22:8; John 1:29,36].

Christ Jesus, began the suffering, not upon the Cross, but rather in the Garden of Gethsemane [Luke 22:44; John 18:1,26], in the first dark part of the 6th day of the week, Nisan/Aviv 14th [also commonly known as Thursday Night to most; this shall be fully demonstrated from the Prophetical and Historical sources in a bit].

It was Night Time then, and so He was taken in that same night and arrested and held in trial. Jesus, then, the very next morning [same Scriptural Day, the 6th Day of the week] went through more trials and finally a crucifixion ["the sixth hour" [12:00 PM; Noon] John 19:14; see also Matthew 27:45; Mark 15:33; Luke 23:44].

Jesus dies on that day [the 6th Day, aka 'Friday', "preparation", Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14,31,42; see also Exodus 16:5] a few hours [3 hours, "ninth hour"] before sunset [Matthew 27:45; Mark 15:33; Luke 23:44; sunset is the 12th hour, John 11:9, the full day beginning with the "night" or "evening"; Genesis 1:5,8,13,19,23,31, etc].

This was **the First Night** ["evening"/"night" [Matthew 26:31,34; Mark 14:27,30] [Jesus in the Garden of Gethsemane, partial time reckoning, not a full 12 hours, beginning at midnight, the darkest hour, therefore only about 6 hours time] **and First Day**, as the text speaks of the "morning" [Matthew 27:21;

Mark 15:1; which will come be a 12 hour period, for the whole of the day time].

So we see that after praying and being sorrowful unto death [Matthew 26:38; Mark 14:34], was taken that night at the Garden, betrayed by Judas [Matthew 26:47; Mark 14:43; Luke 22:47-48; John 18:3-5], then held captive in the hands of his enemies and bound [Matthew 27:2; Mark 15:1; John 18:12,24].

Then He was taken before Pharisees and leaders at various trials [Ananias/Annas, Caiaphas, Herod, Pilate and Populace, a total of **7 Trials**

[1] Before Ananias/Annas; John 18:12-14, 19-23;

[2] Before Caiaphas; Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-65; John 18:24;

[3] Before the Sanhedrin; Matthew 27:1; Mark 15:1; Luke 22:66-71;

[4] Before Pilate First Time; Matthew 27:2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38;

[5] Before Herod; Luke 23:6-12;

[6] Before Pilate Second Time; Matthew 27:15-23; Mark 15:6-14; Luke 23:13-22; John 18:39-19:6;

[7] The Populace reject Jesus; Matthew 27:24-31; Mark 15:15-20; Luke 23:23-25; John 19:7-16], pummeled, spat upon [Matthew 27:30; Mark 10:34, 15:19], struck, whipped [Matthew 27:26; Mark 15:15; John 19:1], beaten, cursed, yelled and laughed at [Matthew 27:29,31; Mark 15:20; Luke 22:63, 23:11,36], all the while in their hands from that night he was taken until his final breath upon the Cross [Matthew 27:50; Mark 15:37,39; Luke 23:46; John 19:30].

Jesus was then laid in the tomb [Matthew 27:58-66; Mark 15:42-47; Luke 23:52-53; John 19:38-42], and remained there **the whole 7th Day Sabbath** [a 24 hr period; Matthew 28:1; Mark 15:42; Luke 23:54; "...rested the sabbath day according to the commandment." Luke 23:56;p; John 19:31], which also happened to be a "seasonal" feast "sabbath" that year, being the First Day of Unleavened Bread [15th of Nisan/Aviv], the day which followed the Passover [14th of Nisan/Aviv], and thus an "high day" [John 19:31], and so "Seasonal" Feast "sabbath" [Leviticus 23:5-8] and the 7th Day Sabbath of the Lord thy God [Genesis 2:2-3; Exodus 20:8-11; Deuteronomy 5:12-15; Leviticus 23:3] combined, forever linking Creation and Redemption together. **This then, accounts for the Second Night** [Jesus laid in the tomb a few hours before sunset, and remains in the Tomb all that night; Job 21:32; being a 12 hour period] **and the Second Day** [which followed the night/evening portion, and being a 12 hour period; John 11:9].

Jonas, himself after praying in the midst, finally faints [type, death], taken down to the lowest depths [type, burial/grave], and remains so, until brought up and released [type, resurrection].

Just as the great Sea Creature did not retain Jonah, so too the Grave could not retain Jesus [Acts 2:24].

Then Jonas preached about the "40 days" [Jonah 3:4] unto Ninevah, even as Jesus, not only having told about the 'generation' (about 40 years) and Jerusalem would be destroyed (AD 70), and he also in His resurrection remained for "40 days" [Acts 1:3] still preaching before finally ascending **the second time** [type Aaron; High Priest; Leviticus 8:12; Acts 1:9-11; Psalms 133:1-3; Revelation 12:5; **the first** being just after resurrection, then he came right back; and later after being resurrected and staying for 40

days, he ascends up, type Moses; Leviticus 8:10; John 20:17,19, etc] for good from the Mount of Olives, until He shall come back in His second Advent [Hebrews 9:28; etc].

Jesus thus remained in the tomb in the first evening/night period of the 7th Day [about a 12 hour period], until his Resurrection on “the first [day] of the week” [being the 16th of Nisan/Aviv; Matthew 28:1; Mark 16:2,9; Luke 24:1; 20:1,19; which most commonly know as 'Sunday', which we shall consider in a bit, for we do not desire to assume anything apriori], which when we read in the Greek and the Transliterated Greek, reads:

Matthew 28:1a - “Ὁψὲ δὲ σαββάτων” - “oye de sabbatwn” [* some believe this is properly connected to Matthew 27:66 in the Greek, since the guards were chosen to watch through first part of the evening/night of the First day]

Matthew 28:1b - “εἰς μίαν σαββάτων” - “eiV mian sabbatwn”

Mark 16:2 - “καὶ λίαν πρωὶ τῆς μιᾶς σαββάτων” - “kai lian prwi ths mias sabbatwn”

Mark 16:9 - “Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου” - “anastas de prwi prwth sabbatou”

Luke 24:1 - “Τῇ δὲ μιᾷ τῶν σαββάτων” - “th de mia tw n sabbatwn”

John 20:1 - “Τῇ δὲ μιᾷ τῶν σαββάτων” - “th de mia tw n sabbatwn”

John 20:19 - “Τῇ μιᾷ τῶν σαββάτων” - “th mia tw n sabbatwn”

Generally speaking, meaning, 'one or first towards the 7th day Sabbath, the culmination after the 6 days' [the reason for the plural in these instances, some believe, is because there were also two “seasonal” feast “sabbaths” in those two weeks along with the 7th Day Sabbath, the first being the 15th of Nisan/Aviv, the first day of the feast of Unleavened Bread, and the later being the 21st of Nisan/Aviv, the last day of the feast of Unleavened Bread, others conclude the week between 7th Day Sabbaths, either works]. **Therefore Jesus was raised on “the third day” sometime before the rising of the sun [Matthew 28:1 [*see previous notation]; Mark 16:2; Luke 24:1; John 20:1], and then showed Himself alive at the Tomb, when the sunrise came, and in several instances that same day. This is the “Third Night and Third Day”.**

Even as Jonah preached unto repentance, and many were converted, so too with Christ Jesus, and many believed on Him after the resurrection – for He is greater than the prophet Jonah [Matthew 12:41; Luke 11:32], for even today, many are still believing on Him, being delivered of the destruction to come upon the unrepentant.

Jesus was in the very midst of the world, in the midst of His people [John 1:1-18], and everyone’s focus [Matthew 4:24, 9:26,31; Mark 1:28,45; Luke 4:14,37, 5:15, etc], including even the angels of Heaven [Genesis 28:12; John 1:51; 1 Peter 1:12], would be upon Him.

You can share with the Muslim, the Prophetic:

Extra consideration, is also to be had about the following text, **"the Spices"**, when were they purchased?:

“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, **had bought sweet spices**, that they might come and anoint him.” Mark 16:1

For those which advocate a middle of the week [Wednesday, or Thursday], or elsewhere Crucifixion for Jesus, utilize this text along with the phrases “three days and three nights” [Jonah 1:17; Matthew 12:40] and “in the heart of the earth” [Matthew 12:40] in isolation, attempting to prove that Jesus needed to be in the grave for 72 hours [12 full hours for each day and night], some having Jesus raised the Seventh Day Sabbath, others on Sunday, others raised elsewhere, depending on their various respective views.

For these advocates of such eisegetic theologies/explanations, ask the question, how could those women, “Mary Magdalene, and Mary the mother of James, and Salome”, all “**had bought sweet spices, that they might come and anoint him**” since they were not allowed to do so during “seasonal” feast “sabbath” hours, nor during the 7th Day Sabbath hours?

Generally, the question is begged with **the apriori position that they could have had no time from the time Jesus was crucified and burial to do so.**

However, let us see what we will of the Scriptures first in **all four Gospel accounts together** [beginning with the “**Truly this was the Son of God**” statement/event and continuing from there], before addressing this:

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.**” Matthew 27:54

“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**” Mark 15:39

“Now when the centurion saw what was done, **he glorified God, saying, Certainly this was a righteous man.**” Luke 23:47

“And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.” Luke 23:48

“And **many women were there beholding afar off**, which followed Jesus from Galilee, **ministering unto him:**” Matthew 27:55

“There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;” Mark 15:40

“And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.” Luke 23:49

“**Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.**” Matthew 27:56

“(Who also, when he was in Galilee, followed him, and ministered unto him:) and many other women which came up with him unto Jerusalem.” Mark 15:41

“**When the even was come**, there came **a rich man of Arimathaea, named Joseph**, who also himself

was Jesus' disciple:" Matthew 27:57

"And now when the even was come, because it was the preparation, that is, the day before the sabbath," Mark 15:42

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:" Luke 23:50

"(The same had not consented to the counsel and deed of them;) **he was of Arimathaea,** a city of the Jews: who also himself waited for the kingdom of God." Luke 23:51

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered." Matthew 27:58

"Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." Mark 15:43

"And Pilate marvelled if he were already dead: and *calling unto him the centurion*, he asked him whether he had been any while dead." Mark 15:44

"And when he knew it of the centurion, he gave the body to Joseph." Mark 15:45

"This man went unto Pilate, and begged the body of Jesus." Luke 23:52

"And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, **besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."** John 19:38

"And when Joseph had taken the body, he wrapped it in a clean linen cloth," Matthew 27:59

"And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." Mark 15:46

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." Luke 23:53

"And there came also Nicodemus, which at the first came to Jesus by night, and **brought a mixture of myrrh and aloes, about an hundred pound [weight]."** John 19:39

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19:40

"And that day was the preparation, and the sabbath drew on." Luke 23:54

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." John 19:41

"There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulchre was nigh at hand." John 19:42

“And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.” Matthew 27:60

“And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.” Matthew 27:61

“And Mary Magdalene and Mary the mother of Joses beheld where he was laid.” Mark 15:47

“And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.” Luke 23:55

“And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” Luke 23:56

“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28:1

“And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” Matthew 28:2

“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.” Mark 16:1

“And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” Mark 16:2

“And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?” Mark 16:3

“And when they looked, they saw that the stone was rolled away: for it was very great.” Mark 16:4

“Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.” Luke 24:1

“And they found the stone rolled away from the sepulchre.” Luke 24:2

“The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” John 20:1

Without resorting to various theories as held by others, what does the text plainly give to us?

We read that on the very same day that Jesus was Crucified, being the Passover, the 14th of Aviv/Nisan, the sixth day of the week,

[1] Jesus died “about the ninth hour” [approximately 3 PM], according to the Scripture [Matthew 27:46; Mark 15:33-34; Luke 23:44], in fulfillment of Prophecy and Typology, He being the “Lamb of God”, even the “Passover” Lamb, prepared for the “evening sacrifice” (and as an additional note, see

also the importance of the "morning" sacrifice, and when Jesus was Hung upon the Cross and for how long He was therefore).

[2] Joseph of Arimathaea had time on that same day after Jesus' death to approach and ask of Pilate for the Body of Jesus [Matthew 27:57-58; Mark 15:42-43; Luke 23:50-52; John 19:38].

[3] Pontius Pilate had time on that same day after Jesus' death to summon the guard, and inquire about Jesus' death [Mark 15:44-45].

[4] Joseph of Arimathaea on that same day had time to come back from asking Pilate, and the inquisition made by Pilate to the Soldier, to the Cross, and take down the body of Jesus to be carried away [John 19:38].

[5] Joseph of Arimathaea had time on that same day, after Jesus' death and after asking Pontius Pilate for the body of Jesus, and the inquisition made of Pilate to the guard, and taking Jesus down and way, to then purchase afterward **["And bought"] "fine linen"** to wrap Jesus' body in [Mark 15:46].

[6] Nicodemus had time on that same day to bring ["brought"] "a mixture of myrrh and aloes, about an hundred pound [weight]" [John 19:39] along with Joseph of Arimathaea to then "wound it in linen clothes with the spices" and embalm the body of Jesus with [Matthew 27:59; Mark 15:46; Luke 23:53; John 19:40].

[7] According to the texts, there was still time before the Sabbath, according to the commandment [Luke 23:56] had come, as the Scriptures reveal that it was still "the preparation day", though the "sabbath drew on" [or was nearing] [Luke 23:54].

[8] They all had time on that same day, even after all these events to go to the tomb with Jesus and lay Him in the tomb, and seal it [Matthew 27:60-61; Mark 15:47; Luke 23:55; John 19:41-42].

[9] Even after the women saw how Jesus was laid in the tomb, and the tomb then sealed, they still had sufficient time before the sabbath was upon them to "return" from the tomb to their homes.

[10] Once the women had "returned" to their homes [some Jerusalem, others possibly Olivet] they still had enough time, because the Scriptures recorded that they then **"prepared spices and ointments"** [Luke 23:56] before the Sabbath, in which they then when it had come, finally, **"rested according to the commandment."** [Luke 23:56] and later came after the sabbath was past, even early in the morning of the first day of the week, even **"bringing the spices which they had prepared"** (Luke 24:1) the day of Christ's Crucifixion, wherein then it is obvious that they **"had bought"** them that day, the sixth day of the week, before the 7th Day the Sabbath of the LORD thy God, according to the Commandment actually commenced, which was about 3 hours.

Let us now, come back to the main text at issue:

And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, **had bought sweet spices**, that they might come and anoint him. Mark 16:1

Much is made of the **"had bought"**, and the timing thereof in this text, only because it is isolated from the other texts of the four Gospels.

This text (Mark 16:1) does **not** indicate that a seasonal feast sabbath had come, and then a normal day existed inbetween for them to make purchase, which was then followed by the 7th Day Sabbath, as many incorrectly subscribe to, for it has been shown Prophetically and Typologically (Jonah, Manna, and more still to come in the Levitical Calender, etc) that that would be impossible (and will be yet further still, in total). Let us then look at the words:

"had bought" [already having had purchased, sometime in the past] -

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third

Number: Plural

“The Aorist tense conveys the truth that ... (indicative mood is mood of reality) has occurred at a point in the past without specifying when this event occurred. ... One writer adds "strictly speaking, the aorist denotes past time only in the indicative ... (Learning the Basics of New Testament Greek. AMG Publishers)" - Greek Quick Reference Guide

This is s a past tense action, and the Greek aorist [tense] indicative [mood] reveals that it was an event [the purchasing] already past and done, some time before these events, without the text determining the exact moment of purchase in the past, but we can know by the other texts, and the women's own faithfulness that it had to be sometime before the Sabbath mentioned in this text and others. When we combine all of those previous points [1-10], we can know that the women had plenty of time to make the purchase of those spices several hours before Sabbath had come, while the men [Joseph and Nicodemus] were doing the things recorded, even purchasing “linen”, etc. We can know that the women already had the spices before Jesus was laid in the tomb, and thus we can conclusively determine that they “had bought” those spices sometime before then.

Not content with this, others attempt to wrest the passage from the context order, but please notice the connections of “and” in successive time keeping:

And when he knew [it] of the centurion, he gave the body to Joseph. - Mark 15:45

And he bought fine linen, **and** took him down, **and** wrapped him in the linen, **and** laid him in a sepulchre which was hewn out of a rock, **and** rolled a stone unto the door of the sepulchre. - Mark 15:46

Mark 15:46 is preceeded by Mark 15:45, which gives us succession of events in their order, and vs 46 begins with **"kai" [And]**, connecting the two.

Therefore, Joseph was given the body, he bought fine linen, and then took the body down, and then wrapped Jesus in that just purchased Linen, etc. Plenty of time in the day to do so, since Jesus had died at approx 3PM, and there was several hours left before sunset and the 7th Day Sabbath was to begin.

The word in Greek in Matthew 15:46, αγοράσας G59 V-AAP-NSM

Robinson's Morphological Analysis Codes:

Tense: Aorist
Voice: Active
Mood: Participle [a verbal adjective]
Case: Nominative
Number: Singular
Gender: Masculine

It is translated as "**buy (28x), redeem (3x)**", thus 31 times, in the King James Bible:

bought, 13

Mat 13:46, Mat 21:12, Mat 27:7, Mar 11:15, Mar 15:46, Mar 16:1, Luk 14:18-19 (2), Luk 17:28, Luk 19:45, 1Co 6:20, 1Co 7:23, 2Pe 2:1

buy, 13

Mat 14:15, Mat 25:9-10 (2), Mar 6:36-37 (2), Luk 9:13, Luk 22:36, Joh 4:8, Joh 6:5, Joh 13:29, 1Co 7:30, Rev 3:18, Rev 13:17

redeemed, 3

Rev 5:9, Rev 14:3-4 (2)

buyeth, 2

Mat 13:44, Rev 18:11

In every instance it means to purchase.

I will also recommend upon this issue, a webpage with several helpful charts -

A helpful breakdown, Was Jesus crucified on Wednesday, Thursday, or Friday? -
<http://biblelight.net/pasover.htm>

Helpful Chart - <http://biblelight.net/Passover%20chart.htm>

The Scriptures do not specifically declare anywhere exactly when those spices were purchased [unless anyone would like to suggest a text where we might consider further, wherein it gives those specifics?] as it only mentions that they were purchased, some time in the past, before the day of the resurrection and also before the day before, being the 7th Day Sabbath of the LORD thy God (according to the Commandment), **for we find them preparing those spices upon the same day Jesus was crucified (Luke 23:56), and the coming with them “prepared” on Resurrection morning (Luke 24:1).**

We could come to various conclusions to an exact time, but they would be speculation, even if good speculation, since the scriptures simply do not declare this specific information to us (that I am

personally aware of, might be in typology somewhere, let me know if any one finds it), though it does give a general timeframe to work with, being somewhere between 3 PM and Sundown/Evening of the Nisan 14th the day of “the preparation”, being the 6th day of the week, the preparation, the day before the 7th Day Sabbath of the LORD thy God, according to the Commandment.

It is known that a lot of people place a lot of emphasis on this passage and this item of spices, to uphold their various crucifixion/resurrection time-tables, but these same are missing the greater elements, namely Jesus. Yes, truth matters, and as far as the study of the Scriptures and the Spirit of Prophecy go, we have all the truth that we may obtain about these 'spices' and approximately when they were purchased and it does not support any other time-table, than that of the 6th Day, followed by the 7th Day Sabbath of the LORD thy God, and followed by the first day.

This will be shown more thoroughly yet from OT and NT.

Let us now consider some other terms that Jesus also used, that are similar to **“three days and three nights”**, and see what may be gleaned there.

[A.] In only one instance (stated twice), **Matthew 12:40** He said, **“three days and three nights”**,

For as Jonas was **three days and three nights** in the whale's belly; so shall the Son of man be **three days and three nights** in the heart of the earth. - Matthew 12:40

This timeframe includes, as shown, was from the dark part of the 6th day of the week [aka 'Thursday night'] in the Garden of Gethsemane when Jesus was betrayed by Judas and taken into custody by the mob, on into and through the light part of the 6th Day of the week "preparation day" [aka 'Friday'], into the whole [dark and light parts, aka 'Saturday'] of the 7th Day Sabbath of the LORD thy God, and finally unto dark part [aka 'Saturday night'] and the unto sunrising of the 'first [day] of the week' [aka 'Sunday' morning] and events also afterward.

The "aka" is 'also known as', but are not technically those days as they are technically understood, but are merely useful to help us in the present era, since Scriptural (also Jewish) time begins at sundown as demonstrated, and ends with sunrise, and Roman time is counted from midnight to midnight. Therefore, any given Scriptural 'day' [1,2,3,4,5,6 (preparation), the Holy 7 day (the Sabbath of the LORD thy God) does not technically align directly with Roman [named] days.

[B.] but on Two occasions, **Matthew 27:63; Mark 8:31** He/Scripture said, **“after three days.”**

Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days** I will rise again. - Matthew 27:63

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and **after three days** rise again. - Mark 8:31

[C.] and He/Scripture referred to the same event 5 times in **Matthew 26:61, 27:40; Mark 15:29; John 2:19-20** as **“in three days”**,

And said, This [fellow] said, I am able to destroy the temple of God, and to build it in three days. - Matthew 26:61

And saying, Thou that destroyest the temple, and buildest [it] **in three days**, save thyself. If thou be the Son of God, come down from the cross. - Matthew 27:40

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] **in three days**, - Mark 15:29

Jesus answered and said unto them, Destroy this temple, and **in three days** I will raise it up. - John 2:19

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up **in three days**? - John 2:20

[D.] and on Twelve occasions it is said, **“the third day.”** Matthew 16:21, 17:23, 20:19; Mark 9:31, 10:34; Luke 9:22, 13:32*, 18:33, 24:7,46; Acts 10:40; 1 Corinthians 15:4.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again **the third day**. - Matthew 16:21

And they shall kill him, and **the third day** he shall be raised again. And they were exceeding sorry. - Matthew 17:23

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and **the third day** he shall rise again. - Matthew 20:19

Command therefore that the sepulchre be made sure until **the third day**, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. - Matthew 27:64

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise **the third day**. - Mark 9:31

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and **the third day** he shall rise again. - Mark 10:34

Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised **the third day**. - Luke 9:22

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures **to day and to morrow, and the third [day] I shall be perfected**. - Luke 13:32*

Luke 13:32,33, is a special case text(s), which refers to the closing days of Jesus' ministry, basically ending in the Garden of Gethsemane. This text is given in the third day of the week [aka 'Tuesday', compare to Matthew 23:37-39], in which Jesus is facing the Pharisees for the last time, before He tells them that their house [Temple] was left to them desolate and leaves for Mt. Olivet on the east. The word "perfected" also means completed, finished, done in His 3 1/2 year ministrations [AD 27 - AD 31].

And they shall scourge [him], and put him to death: and **the third day** he shall rise again. - Luke 18:33

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and **the third day** rise again. - Luke 24:7

But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is **the third day** since these things were done. - Luke 24:21

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead **the third day**: - Luke 24:46

Him God raised up **the third day**, and shewed him openly; - Acts 10:40

And that he was buried, and that he rose again **the third day** according to the scriptures: - 1 Corinthians 15:4

Please notice, that the texts over and over again, all include the betrayal, being handed over, the trials, the scourging, the crucifixion, the death, burial and resurrection. Now consider Jonah/s again. Do we not see, from Scripture, that the **"three days and three nights"** can not, and do not begin in Jesus' burial, but much time before then from the Garden of Gethsemane (in which the betrayal, etc began).

Moreso, if these expressions are all to be taken in **the strictest sense of literally**, then the Bible, nay moreso, Jesus, is in complete contradiction, for it is clear that they would then have differing total times, for one says **"in"**, another **"after"**, still another **"the"** and one specific **"three days and three nights"**.

However, when we search the Scriptures faithfully and prayerfully, we will find that the Bible uses inclusive reckoning over and over again [**Genesis 7:4,10, 17:12, 42:17-19; 2 Chronicles 10:5,12; Esther 4:16, 5:1; Luke 1:59, 2:21; Acts 10:3-30, etc**], and so therefore which saying is correct?

All of them, for they are all (*Luke 13:32, exception) verily saying the same thing about the same events, albeit, in differing phraseology. Even comparing the Scriptures to one another, some overlap one another, see **Matthew 16:21** and **Mark 8:31** for instance.

Jesus was not and cannot be in the strictest literal sense, without destruction to His own words, literally Three Days and Three Nights [as some incorrectly see as a full '72 hours'] in the Grave, as Scripture, Structure, Language and Typology has shown already and will show again and further still.

Let us now see the Scriptures on the Time clock of God (for Jesus knew therein His exact Year, Month, Day and Hour of His Sacrifice...)... and begin to put more of this together that we may see the larger picture that the Scripture is giving to us of these things.

Type is given by God to show the Reality of that which was to come - Jesus.

The entirety of the earthly Sanctuary is merely the **"pattern"** [Exodus 25:9,40; Numbers 8:4, etc] of the **"Heavenly"** [see book of Hebrews].

"Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to **the fashion** that he had seen." Acts 7:44

Tupos = type, pattern. Strong's G5179 - <https://www.blueletterbible.org/lang...gs=G5179&t=KJV>

See also **Romans 5:14**, Adam was the “figure” of Him who was to come.

See also **1 Corinthians 10:6,11**, “ensample[s]” is the tupos, of that which we are to learn from, the “pattern”.

Christ Jesus is indeed our Passover, of which the Lamb was merely the Type, yes?

“... even **Christ our passover is sacrificed for us** ...” 1 Corinthians 5:7

John the Baptist understood the type/reality, that Jesus was the Anti-typical [fulfillment/reality, that which is the substance, casting the shadow, not the shadow itself],

“...**Jesus** coming unto him, and saith, **Behold the Lamb of God**...” John 1:29

"And looking upon **Jesus** as he walked, he saith, **Behold the Lamb of God!**" John 1:36

Since the scripture is clear that Jesus is the “**Lamb of God**”, and that Christ Jesus is our “**Passover**”, even sacrificed for us, it is clear that the Passover **must of necessity be sacrificed upon the 14th day after the New Moon of Aviv/Nisan** (there was a **special** exception time for the second month, for those that could not partake in the first month; see 2 Chronicles 30:2,15):

“And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] **the LORD'S passover**.” Exodus 12:11

“Then Moses called for all the elders of Israel, and said unto them, Draw out and **take you a lamb according to your families, and kill the passover**.” Exodus 12:21

“That ye shall say, It [is] **the sacrifice of the LORD'S passover**, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.” Exodus 12:27

“**In the fourteenth [day] of the first month at even [is] the LORD'S passover**.” Leviticus 23:5

These should be enough to establish that Jesus, “**our passover**” was to be killed upon the 14th of Aviv/Nisan, though there is of course many more substantiating texts [**Numbers 9:5, 28:16, etc**], see also **Joshua 5:10**, where they obeyed this ordinance:

“And the children of Israel encamped in Gilgal, and **kept the passover on the fourteenth day of the month at even** in the plains of Jericho.” Joshua 5:10

If Jesus is not the fulfillment of the tupos/type, he being the Anti-type/reality/substance, what then is the point of John pointing to Him and saying that He is the “**Lamb of God**”, or to Paul saying “**Christ our Passover**”? There of course would be no point in them doing so, if the original type did not actually exist to point to the anti-type in specificity.

What day then **immediately** followed the 14th of the Passover? It was **the first Day of the feast of Unleavened Bread**, which took place **always upon the 15th day following the New Moon of the month Aviv/Nisan**:

And **on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD**:

seven days ye must eat unleavened bread. Leviticus 23:6

This was the tupos or type. Unleavened is to be without sin, since this leaven was pointing to sin. Christ Jesus died without His own sin and was so buried, for unleavened bread was also eaten on the Passover day previous.

This **first day of the feast of Unleavened Bread** was a **seasonal feast sabbath**, where “no servile work” could be done:

“In the first day ye shall have **an holy convocation: ye shall do no servile work therein.**” Leviticus 23:7

This is seen in **Joshua 5:11**, even as they obeyed the ordinances:

“And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day.” Joshua 5:11

The day which immediately followed this first day of unleavened bread, was the wavesheaf/firstfruits offering on the Nisan/Aviv 16th:

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring **a sheaf of the firstfruits** of your harvest unto the priest.” Leviticus 23:10

“And he shall **wave the sheaf before the LORD**, to be accepted for you: **on the morrow after the sabbath the priest shall wave it.**” Leviticus 23:11

“And ye shall **offer that day when ye wave the sheaf** an he lamb without blemish of the first year for a burnt offering unto the LORD.” Leviticus 23:12

We see what God was doing even as we go back to **Joshua 5**, even the day which followed immediately after the first day of the feast of Unleavened bread:

And **the manna ceased on the morrow after they had eaten of the old corn of the land**; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. Joshua 5:12

Thus from scripture we have so far:

[1] 14th Aviv/Nisan = Passover

[2] 15th Aviv/Nisan = First day of the feast of unleavened bread, seasonal feast sababth, no servile work

[3] 16th Aviv/Nisan = Firstfruits/Wavesheaf offering

Three consecutive days.

The First fruits is the type/tupos of the Resurrection, being a first part of the great harvest which belongs unto the Lord.

If Christ Jesus was dead for the whole day of the Firstfruits, no matter the chronology, then He is not

the fulfillment of the Firstfruits, and we are now stuck with broken scripture, for scripture says of Christ Jesus:

But now is **Christ risen from the dead**, [and] **become the firstfruits** of them that slept. 1 Corinthians 15:20

But every man in his own order: **Christ the firstfruits**; afterward they that are Christ's at his coming. 1 Corinthians 15:23

Christ Jesus could not become the “**Firstfruits**” until Resurrected. Let all consider this point most carefully.

Therefore:

[1] 14th Aviv/Nisan - Passover, Christ Jesus dies

[2] 15th Aviv/Nisan - First day unleavened bread, seasonal sabbath, Christ Jesus without sin buried [also as seen; the Seventh Day Sabbath coincided, combining Creation/Redemption together forever]

[3] 16th Aviv/Nisan - Firstfruits/wavesheaf, Christ Jesus resurrected.

Three consecutive days. It can only be this way. This is not only given in this way, but also in the **Manna of Exodus 16, in the events of Jonah**, and according to further material yet to be seen.

Jesus also fulfilled the events of Aviv/Nisan 10th [beginning ministry] and also of the Pentecost [Acts 1-3].

Once we consider all of this, and compare with the events of the Gospels and elsewhere, “**the third day since these things were done**” by the two on the road to Emaus, etc, and by the written words of Luke in **Luke 23:56**, that the women, did not merely go back and keep the Sabbath according to the statute, the ordinance, or 'seasonal feast', or merely doing “**no servile work**”, **but** instead went back and kept “**the sabbath according to the commandment**”, which is a reference to **Exodus 20:8-11**, which says to do “**no work**”, and trumps the seasonal feast sabbath requirements.

When we also consider the words “**High day**” in regards to this particular “**sabbath**”, for **both** sabbaths [plural] met that day in that year [the 7th Day Sabbath of the LORD thy God, and the later given seasonal feast sabbath], we get a greater understanding of the events taking place as foretold.

Let us see another example by looking at the Scriptural Time Clock Jesus was going by according to the seasonal feasts which He, Himself, gave [**Leviticus 23**] -- specifically the seasonal Spring Feasts, as well as the Manna from Heaven in Exodus 16:

THE CHOOSING OF THE SPOTLESS LAMB [Exodus 12:3] 1st Month (Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan) 10th Day after the New Moon. Choose the spotless Lamb as designated by God, a Lamb for every man, for every house [to be held for 3 1/2 days]. Jesus begins ministry [John 1:29,36] at age 30 [Luke 3:23], according to type [Numbers 4:3,23,30,35,39,40,43,47], and preaches 3 1/2 years according to Scripture and Prophecy of Daniel [Daniel 9:27].

PASSOVER FEAST [Leviticus 23:5] 1st Month [Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan] 14th Day after the New Moon at Even. Spotless Lamb slain [after being held 3 1/2 days], roasted by fire, eaten with bitter herbs, in a state of readiness to depart, with no bone of the Lamb being broken, its shed blood applied to the doorposts and lintel [Exodus 12:7-8]. [Jesus dies AD 31; Nisan 14th, the sixth day of the week. The year shall be demonstrated later.]

UNLEAVENED BREAD FEAST [Leviticus 23:6-8] 1st Month [Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan] 15th Day after the New Moon - until the 21st Day of the same Month [7 days]. On the 1st Day [15th] of the feast, a holy convocation and no servile work [seasonal feast sabbath; Jesus in the Tomb; Nisan 15th], unleavened is eaten for 7 days [all leaven removed from the 1st Day]. A holy convocation and no servile work on the 7th Day, being the 21st Day of the same Month [seasonal feast sabbath].

FIRSTFRUITS OF HARVEST, WAVE SHEAF [Leviticus 23:10-14] 1st Month [Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan] 16th Day after the New Moon [Jesus resurrected; Nisan 16th, the first [day] of the week]. A Wave Sheaf of the Firstfruits of the Harvest on the morrow after the Sabbath. This day not being a Sabbath. A spotless he-lamb burnt offering the same day as the wave sheaf. "Meat" [bread] offering - two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin. Begin to count 7, 7th Day Sabbaths, plus one more Day unto Pentecost [$7 \times 7 = 49 + 1 = 50$].

The Scriptural calendar:

[First Month of the Year, Abib/Aviv] [Exodus 12:2; Deuteronomy 16:1] and later became changed to Nisan [after Babylonian Captivity, Esther 3:7; Ezra 6:19]

NEW MOON 1 MONTH DAY 1 - [A Solemn Feast Day according to Psalms 81:3; Numbers 10:10 [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]],

1 MONTH DAY 2, [CYCLE DAY 1]
1 MONTH DAY 3, [CYCLE DAY 2]
1 MONTH DAY 4, [CYCLE DAY 3]
1 MONTH DAY 5, [CYCLE DAY 4]
1 MONTH DAY 6, [CYCLE DAY 5]
1 MONTH DAY 7, [CYCLE DAY 6]

1 MONTH DAY 8, [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]

1 MONTH DAY 9, [CYCLE DAY 1]

1 MONTH DAY 10, [typological Getting Lamb for Passover; Exodus 12:3 [CYCLE DAY 2] Reality Christ is the LAMB of GOD; John 1:29,36; Jesus begins ministry for 3 ½ years; Daniel 9:27; [and ended on the time so specified] Luke 13:32-33, etc]

1 MONTH DAY 11, [CYCLE DAY 3]
1 MONTH DAY 12, [CYCLE DAY 4]
1 MONTH DAY 13, [CYCLE DAY 5]

1 MONTH DAY 14, [typological Passover at Even; Leviticus 23:5; Reality of Christ's DEATH -

CYCLE DAY 6, 'aka Friday', known as the Preparation day [Mark 15:42; Luke 23:54; John 19:31], the True Temple was Destroyed [First day of the Three Prophetised by Jesus; John 2:19, etc] also see the typology of the Manna in Exodus 16:5,22; and see 1 Corinthians 5:7]

1 MONTH DAY 15, [typological First Day of Unleavened Bread, feast sabbath; Exodus 12:16; Leviticus 23:6-7; Reality of Christ's BURIAL - CYCLE DAY 7, 'aka Saturday' [Luke 23:56; 7th Day SABBATH OF THE LORD GOD in the 4th COMMANDMENT], the two [seasonal feast sabbath and 7th DAY SABBATH] combined that year of Jesus and was called an "HIGH DAY" John 19:31, Jesus remained in the tomb [being the Second Day of the Three Prophetised by JESUS; John 2:19, etc]; also see the typology of the Manna in Exodus 16:23]

1 MONTH DAY 16, [typological Wave Sheaf, First Fruits Offering, **Not a SABBATH**; Leviticus 23:10-11; Joshua 5:10-12; Reality of Christ's RESURRECTION - CYCLE DAY 1, 'aka Sunday' Matthew 28:1; Mark 16:1-2,9; Luke 24:1; John 20:1,19; Jesus free of the Tomb [being the THIRD DAY since these things were done; Luke 24:21; John 2:19, etc], also see the typology of the Manna in Exodus 16:24-25, compare to Acts 13:37; 1 Corinthians 15:20,23...begin counting 7 Sabbaths to PENTECOST Leviticus 23:15]; 1st Day]

1 MONTH DAY 17, [CYCLE DAY 2; 2nd Day]

1 MONTH DAY 18, [CYCLE DAY 3; 3rd Day]

1 MONTH DAY 19, [CYCLE DAY 4; 4th Day]

1 MONTH DAY 20, [CYCLE DAY 5; 5th Day]

1 MONTH DAY 21, [End of Feast of Unleavened Bread, feast sabbath; Leviticus 23:8; [CYCLE DAY 6]; 6th Day]

1 MONTH DAY 22 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]; **PENTECOST SABBATH 1**; 7th Day]... etc.

1 MONTH DAY 23, [CYCLE DAY 1; 8th Day]

1 MONTH DAY 24, [CYCLE DAY 2; 9th Day]

1 MONTH DAY 25, [CYCLE DAY 3; 10th Day]

1 MONTH DAY 26, [CYCLE DAY 4; 11th Day]

1 MONTH DAY 27, [CYCLE DAY 5; 12th Day]

1 MONTH DAY 28, [CYCLE DAY 6; 13th Day]

1 MONTH DAY 29, [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 2**]; 14th Day]

1 MONTH DAY 30, [CYCLE DAY 1; 15th Day] [assuming an average 30 day month]

NEW MOON 2 MONTH [known as Zif [1 Kings 6:1]] DAY 1 [A Solemn Feast Day according to Psalms 81:3; Numbers 10:10 [CYCLE DAY 2]; 16th Day]

2 MONTH DAY 2 [CYCLE DAY 3; 17th Day]

2 MONTH DAY 3 [CYCLE DAY 4; 18th Day]

2 MONTH DAY 4 [CYCLE DAY 5; 19th Day]

2 MONTH DAY 5 [CYCLE DAY 6; 20th Day]

2 MONTH DAY 6 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11;
PENTECOST SABBATH 3]; 21st Day]

2 MONTH DAY 7 [CYCLE DAY 1; 22nd Day]
2 MONTH DAY 8 [CYCLE DAY 2; 23rd Day]
2 MONTH DAY 9 [CYCLE DAY 3; 24th Day]
2 MONTH DAY 10 [CYCLE DAY 4; 25th Day]
2 MONTH DAY 11 [CYCLE DAY 5; 26th Day]
2 MONTH DAY 12 [CYCLE DAY 6; 27th Day]

2 MONTH DAY 13 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11;
PENTECOST SABBATH 4]; 28th Day]

2 MONTH DAY 14 [CYCLE DAY 1; 29th Day]
2 MONTH DAY 15 [CYCLE DAY 2; 30th Day]
2 MONTH DAY 16 [CYCLE DAY 3; 31st Day]
2 MONTH DAY 17 [CYCLE DAY 4; 32nd Day]
2 MONTH DAY 18 [CYCLE DAY 5; 33rd Day]
2 MONTH DAY 19 [CYCLE DAY 6; 34th Day]

2 MONTH DAY 20 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11;
PENTECOST SABBATH 5]; 35th Day]

2 MONTH DAY 21 [CYCLE DAY 1; 36th Day]
2 MONTH DAY 22 [CYCLE DAY 2; 37th Day]
2 MONTH DAY 23 [CYCLE DAY 3; 38th Day]
2 MONTH DAY 24 [CYCLE DAY 4; 39th Day]

2 MONTH DAY 25 [CYCLE DAY 5; **40th Day**] [Jesus ascends here at some point, being with them 40 days; Psalms 24; Acts 1:3, 10 days left until Pentecost, Disciples return to Jerusalem, 2nd Ascension as Type Aaron]

2 MONTH DAY 26 [CYCLE DAY 6; 41st Day]

2 MONTH DAY 27 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11;
PENTECOST SABBATH 6]; 42nd Day]

2 MONTH DAY 28 [CYCLE DAY 1; 43rd Day]
2 MONTH DAY 29 [CYCLE DAY 2; 44th Day]
2 MONTH DAY 30 [CYCLE DAY 3; 45th Day] [assuming an average 30 day month]

NEW MOON 3 MONTH [known as Sivan [Esther 8:9] DAY 1 (A Solemn Feast Day according to Psalms 81:3; Numbers 10:10 [CYCLE DAY 4; 46th Day]]

3 MONTH DAY 2 [CYCLE DAY 5; 47th Day]
3 MONTH DAY 3 [CYCLE DAY 6; 48th Day]

3 MONTH DAY 4 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11;
PENTECOST SABBATH 7]; 49th Day]

3 MONTH DAY 5 [CYCLE DAY 1; PENTECOST [7 Sabbaths [49 days] + 1 Day; Leviticus 23:15-16; Acts 2:1] 50th Day; Christ Jesus becomes anointed in Heaven as Great High Priest, after having ascended Psalms 24 and the Disciples, by God, Prophecy, the 12th is chosen (Matthias)... typology reveals this and we see fulfillment in Acts 1-2; Psalms 133:1-3; Revelation 5:6, etc]

3 MONTH DAY 6 [CYCLE DAY 2]

3 MONTH DAY 7 [CYCLE DAY 3]

3 MONTH DAY 8 [CYCLE DAY 4]

3 MONTH DAY 9 [CYCLE DAY 5]

3 MONTH DAY 10 [CYCLE DAY 6]

3 MONTH DAY 11 [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]

... and so on and so forth ...

Jesus Christ was indeed crucified in the Year AD 31 (3 1/2 years from beginning in AD 27, at his Baptism), in the 1st Month Nisan/Aviv, in the 14th Day, being the 6th day of the week, the preparation, even during the Passover Feast, and died approx. at the hour of 3 PM at the time evening sacrifice, a few short hours before sunset, was buried and rested the 7th Day the Sabbath [15th] of the LORD thy God in the Commandment, being during both the Creation Sabbath of Genesis 2:1-3; Exodus 20:8-11, and a Feastal sabbath (Leviticus 23) that year combined, and He resurrected very early the First day of the week [16th], as typology showed in the Manna, in the events of Jonah, and in the feasts.

Year: 31 AD [see late 457 BC, + 486 1/2 of the 490/2,300, [+1, no year 0, overlap]

Month: 1st, Nisan/Aviv

Day: 14th, Passover Feast, being the 6th Day [of the week], the preparation

Hour: About the Ninth Hour, or 3PM, time of the evening Sacrifice

There is of course another mention of another time, in relation, being given in **Revelation 9:15**, which speaks of the exact moment of "an hour, and a day, and a month, and a year" and this deals with another event in the ongoing ministration of Jesus Christ as prophesied in the time prophecies.

Jesus was continually speaking about the time-table He was working under, according to type and anti-type, time prophecies, etc:

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. - Matthew 4:17

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. - Matthew 16:21

And he said, Go into the city to such a man, and say unto him, The Master saith, **My time is at hand**; I will keep the passover at thy house with my disciples. - Matthew 26:18

Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, **the hour is at hand**, and the Son of man is betrayed into the hands of sinners. - Matthew 26:45

And saying, **The time is fulfilled**, and the kingdom of God is at hand: repent ye, and believe the gospel. - Mark 1:15

And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, **the hour is come**; behold, the Son of man is betrayed into the hands of sinners. - Mark 14:41

And it came to pass, **when the time was come that he should be received up**, he stedfastly set his face to go to Jerusalem, - Luke 9:51

[Ye] hypocrites, ye can discern the face of the sky and of the earth; but **how is it that ye do not discern this time?** - Luke 12:56

The law and the prophets [were] until John: **since that time** the kingdom of God is preached, and every man presseth into it. - Luke 16:16

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because **thou knewest not the time of thy visitation**. - Luke 19:44

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am [Christ]; and **the time draweth near**: go ye not therefore after them. - Luke 21:8

Jesus saith unto her, Woman, what have I to do with thee? **mine hour is not yet come**. - John 2:4

But **the hour** cometh, and **now is**, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. - John 4:23

Verily, verily, I say unto you, **The hour** is coming, and **now is**, when the dead shall hear the voice of the Son of God: and they that hear shall live. - John 5:25

Then Jesus said unto them, **My time is not yet come**: but your time is alway ready. - John 7:6

Go ye up unto this feast: I go not up yet unto this feast; for **my time is not yet full come**. - John 7:8

Then they sought to take him: but no man laid hands on him, because **his hour was not yet come**. - John 7:30

And some of them would have taken him; but no man laid hands on him. - John 7:44

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for **his hour was not yet come**. - John 8:20

They shall put you out of the synagogues: yea, **the time cometh**, that whosoever killeth you will think that he doeth God service. - John 16:2

But these things have I told you, that when **the time shall come**, ye may remember that I told you of

them. And these things I said not unto you at the beginning, because I was with you. - John 16:4

These things have I spoken unto you in proverbs: but **the time cometh**, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. - John 16:25

Behold, **the hour** cometh, yea, **is now come**, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. - John 16:32

From the Scriptures of Daniel 8 and 9; and Ezra we are given the exact year, and in the Feasts of Leviticus 23 we are given the exact Month and Day and Hour. In the Manna we are given the specific days of the week to connect with the Feasts, and in Jonah an entire type. Then in the New Testament Gospels itself, we have the timeline spelled out for us, to which we shall look at in a moment.

Daniel 9:

Yea, whiles I [was] speaking in prayer, even the man Gabriel, whom I had seen **in the vision at the beginning**, being caused to fly swiftly, touched me about **the time of the evening oblation**. - Daniel 9:21

And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. - Daniel 9:22

At the beginning of thy supplications the commandment came forth, and I am come to shew [thee]; for thou [art] greatly beloved: therefore understand the matter, and **consider the vision**. - Daniel 9:23

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and **to seal up the vision and prophecy**, and to anoint the most Holy. - Daniel 9:24

Know therefore and understand, [that] **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times. - Daniel 9:25

And **after threescore and two weeks shall Messiah be cut off**, but not for **himself**: and the people of **the prince that shall come** shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. - Daniel 9:26

And **he shall confirm the covenant with many for one week**: and **in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations **he** shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. - Daniel 9:27

In the History is Repeating article, Jesus is seen to have begun His 3 1/2 years (the first half of the last week (the 70th week) of Daniel 9 (being the first portion of Daniel 8's longer time prophecy/vision)) from the Jordan Baptism:

Christ Jesus:

John 5:39 - Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Psalms 40:7 - Then said I, Lo, I come: in the volume of the book it is written of me,

Hebrews 10:7 - Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Luke 24:27 - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 - Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Acts 28:23 - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 3:18 - But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

You can also share with them, the Historical information, which is given by non-Christians, which verify the death, burial and Resurrection of Jesus, as well as His followers acknowledging him as God.

The Historicity of Jesus:

History - the Frame of Reference Part 1 - The Place

History is a frame of reference in which we may begin to discuss any topic. It just depends on how far back we want to dig [go] for a foundation to then build upon.

Ie. we could begin with discussing the economy of Rome during the 1st Century BC unto 1st Century AD, but we would then have to assume the place of Rome existed to begin with, unless we question this, and so must move our starting position further back to show that Rome actually existed [that is came to exist] to begin speaking about its economy at any given point, and so on and so forth.

So, most people, when having this discussion, will say that they will fully acknowledge and admit to the fact that the Bible has accurately recorded historical names, places and events in it.

[It is from this starting point that then the discussion usually enters about what that actually means.]

The Bible **[both Old and New Testaments; Genesis to Revelation]** can be tested like any other historical source[s] for its factual and historical validity.

This means that in each case we can go to the gathered historical records, including but not limited to the archeological; paleontological; paleobotanical; anthropological and even the geological data.

Let us get a quick definition of 'history' that shall be utilized in any further replies; "History (from Greek ἱστορία - historia, meaning "inquiry, knowledge acquired by investigation"[2]) is the discovery, collection, organization, and presentation of information about past events. ... Traditionally, historians have recorded events of the past, either in writing or by passing on an oral tradition, and have attempted to answer historical questions through the study of written documents and oral accounts. For the beginning, historians have also used such sources as monuments, inscriptions, and pictures. In general, the sources of historical knowledge can be separated into three categories: what is written, what is said, and what is physically preserved, and historians often consult all three.[17]" **[Wikipedia; History]** - <http://en.wikipedia.org/wiki/History>.

As can easily be shown by numerous examples, places in the scripture can be verified by such methods as so noted above.

For instance, the Bible directly speaks of the city of "**Jersualem**":

[1] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. **Luke 24:49**

[2] And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. **Acts 13:31**

[3] But now I go unto Jerusalem to minister unto the saints. **Romans 15:25**

etc.

We can then go to other sources [**wikipedia; encyclopedias; google maps; historians like Josephus the Jewish Historian, Tacitus the Roman Historian, etc**] and verify that such a city existed, and even today still exists, though somewhat war-torn and rebuilt in certain areas, as example **[3 examples in some context]**:

[1] "... This then was the army with which Titus entered enemy territory. (3) He advanced in an orderly fashion, maintaining good reconnaissance and a state of readiness for battle, and encamped at no great distance from Jerusalem." **[The Histories; by Publius Cornelius Tacitus; Book 5 - (A.D. 70); paragraph 5.1]** - <http://www.ourcivilisation.com/smartboard/shop/tacitusc/histries/chap18.htm>

[2] "...1. IN the first year of the reign of Cyrus (1) which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity. And these things God did afford them; for he stirred up the mind of Cyrus, and made him write this throughout all Asia: "Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea."

2. This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, (2) and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices. ..." [Antiquities of the Jews - Book XI; CONTAINING THE INTERVAL OF TWO HUNDRED AND FIFTY-THREE YEARS AND FIVE MONTHS. FROM THE FIRST OF CYRUS TO THE DEATH OF ALEXANDER THE GREAT. CHAPTER 1. HOW CYRUS, KING OF THE PERSIANS, DELIVERED THE JEWS OUT OF BABYLON AND SUFFERED THEM TO RETURN TO THEIR OWN COUNTRY AND TO BUILD THEIR TEMPLE, FOR WHICH WORK HE GAVE THEM MONEY.] - http://www.ccel.org/j/josephus/works/ant-11.htm#EndNote_ANT_11.2b

[3] "The Chronicle Concerning the Early Years of Nebuchadnezzar II ("Jerusalem Chronicle"; ABC 5) is one of the historiographical texts from ancient Babylonia. It deals with several subjects, but the reference to the capture of Jerusalem in 597 BCE has received most attention. No less important is the description of Nebuchadnezzar's campaigns against the Egyptian king Necho II, who had tried to conquer Syria ('Hatti'). ... 12'. and besieged the city of Judah and on the second day of the month of Addaru he seized the city and captured the king [Jehoiachin; note 2]." [Jerusalem Chronicle; Nebuchadnezzar Tablet] - <http://www.livius.org/cg-cm/chronicles/abc5/jerusalem.html>

Even a cursory trip to the middle east, Palestine, Israel, Turkey, Arabia, Egypt etc reveals that many cities, even whole countries [India, Ethiopia, Arabia] still exist to this day, bearing the very same names as they had so long ago, while certain some have since those times have gone through various changes in name.

So, now that we have a place that is historically valid [Jerusalem], we can begin to look at names and events surrounding this historical and literal place. We can also further test the scriptures in these other areas, by and alongside of other sources. There is at no point that we have to automatically assume all, but rather we may gather more at each point tested, placing one stone upon another, built upon the foundation of the evidences.

So, does Jerusalem [under scrutiny] currently exist as a city? Did it exist in the past? Did it exist in the time of the Roman Caesars, in the likes of Julius, Octavius [Augustus], Tiberias, Caligula, Claudius, Nero, ... Diocletian ... and so on, etc? Did it exist in the days of Alexander III the Great of Macedon [Greece], in the days of Darius I Hystaspes the Persian and Cyrus II The Great [of the Medes/Persians], in the days of Nebuchadnezzar II [of Babylon] and so on?

Each of the above is easily shown to be so from historical sources. Thus, through the frame of reference of History the "**place**" [Jerusalem] is made known.

Now that we have a **"place" - Jerusalem**, we can begin to look at the history surrounding and those involved with it.

Let us then consider the **"peoples"** of it, who were/are they?

We can then consider what the Bible calls **"Israelites"** or also known as **"Hebrews"**, and also as **"Jews"** [there there is a certain distinction between these terms which will not be gone into here at this point].

[1] "Now when the copy of king Artaxerxes' letter [was] read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power." **Ezra 4:23**

[2] "And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest [it]." **Mark 15:2**

[3] "And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me." **Exodus 10:3**

We can ask, Did they exist, as the Scriptures give?

We only have to briefly look at the monumental collected and gathered evidences to see that the Israelites/Hebrews did indeed exist, again from - http://en.wikipedia.org/wiki/Biblical_archaeology

One such item to possibly consider is the **"Merneptah Stele"**:

"The Merneptah Stele—also known as the Israel Stele or Victory Stele of Merneptah—is an inscription by the Ancient Egyptian king Merneptah (reign:1213 to 1203 BC), which appears on the reverse side of a granite stele erected by the king Amenhotep III. It was discovered by Flinders Petrie in 1896 at Thebes.

The stele is notable for being the only Ancient Egyptian document generally accepted as mentioning "Isrir" or "Israel". It is the earliest known attestation of the demonym Israelite. It is therefore referred to it as the "Israel stele". [Wikipedia - Merneptah Stele] - http://en.wikipedia.org/wiki/Merneptah_Stele

Or another artifact, like the **"Mesha Stele"**:

"The Mesha Stele (popularized in the 19th century as the "Moabite Stone") is a black basalt stone bearing an inscription by the 9th century BC ruler Mesha of Moab in Jordan.

The inscription was set up about 840 BC as a memorial of Mesha's victories over "Omri king of Israel" and his son, who had been oppressing Moab. It is the most extensive inscription ever recovered that refers to ancient Israel (the "House of Omri"). It bears what is generally thought to be the earliest extra-biblical Semitic reference to the name Yahweh (YHWH), whose temple goods were plundered by Mesha and brought before his own god Kemosh. French scholar André Lemaire has reconstructed a portion of line 31 of the stele as mentioning the "House of David". [1]

The stone is 124 cm high and 71 cm wide and deep, and rounded at the top. It was discovered at the site of ancient Dibon (now Dhiban, Jordan), in August 1868, by Rev. Frederick Augustus Klein (1827–1903), a German CMS missionary." **[Wikipedia - Mesha Stele; aka Moabite Stone]** - http://en.wikipedia.org/wiki/Mesha_Stele

Or also the **"Tel Dan Stele"**:

"The Tel Dan Stele is a stele (inscribed stone) discovered in 1993/94 during excavations at Tel Dan **in northern Israel**. Its author was a king of Damascus, Hazael or one of his sons, and it contains an Aramaic inscription commemorating victories over local ancient peoples including **"Israel"...**" **[Wikipedia - Tel Dan Stele]** - http://en.wikipedia.org/wiki/Tel_Dan_Stele

We may also consider language of the people as being evidenced in history:

"The earliest known inscription **in the Paleo-Hebrew alphabet** was discovered on the stone on a wall at Tel Zayit, in the Beth Guvrin Valley **in the lowlands of ancient Judea**. The 22 letters were carved on one side of the 38 lb stone (17 kg) - which resembles a bowl on the other. Next would be the Gezer calendar dated to the late 10th century BCE. The script of the Gezer calendar bears strong resemblance to the akin contemporaneous Phoenician inscriptions from Byblos. **Clear Hebrew** features are visible in the scripts of the Moabite inscriptions of the Mesha Stele. The 8th-century Hebrew inscriptions exhibit many specific and exclusive traits, leading modern scholars to conclude that already in the 10th century BCE the **Paleo-Hebrew alphabet was used by wide scribal circles.**" **[Wikipedia - Paleo-Hebrew Alphabet]** - http://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet

Thus we now have a **"place"** **[Jerusalem]** and now we have a **"peoples"** **[Jews]** in Historical record, and from here we can consider further sources from scripture and test them in the light of that same History as well.

History - the Frame of Reference Part 3a - The Individuals

Ok, now that we have a **"place"** **[Jerusalem]** and a **"people"** **[Israel]**, scripture also speaks of a Roman man by the name of Pilate.

"Pontius Pilate":

And when they had bound him, they led [him] away, and delivered him to **Pontius Pilate** the governor. **Matthew 27:2**

Now in the fifteenth year of the reign of Tiberius Caesar, **Pontius Pilate** being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, **Luke 3:1**

[This witness of **Luke** gives us a very specific timeframe to work with.] see a chart - <http://upload.wikimedia.org/wikipedia/commons/0/0f/TwentySevenAD.jpg>

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and **Pontius Pilate**,

with the Gentiles, and the people of Israel, were gathered together, **Acts 4:27**

I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before **Pontius Pilate** witnessed a good confession; **1 Timothy 3:16**

"**Pilate**" as found in all four **[Matthew, Mark, Luke and John]** Gospel accounts, in the **Book of Acts** [again by **Luke**, additional witness of Paul in it] and **1 Timothy 6** [Paul]:

Matthew 27:2,13,17,22,24,58,62,65;

Mark 15:1,2,4,5,9,12,14,15,43,44;

Luke 3:1, 13:1, 23:1,3,4,6,11,12,13,20,24,52;

John 18:29,31,33,35,37,38, 19:1,4,5,6,8,10,12,13,15,19,21,22,31,38;

Acts 3:13, 4:27, 13:28;

1 Timothy 6:13

A quick source verification says,

"**Pontius Pilatus** (Greek: Πόντιος Πιλάτος, Pontios Pīlātos), known in the English-speaking world as Pontius Pilate (play /ˈpɒntɪəs ˈpaɪlət/), was **the fifth Prefect of the Roman province of Judaea, from AD 26–36.**[1][2] He is **best known as the judge at Jesus' trial and the man who authorized the crucifixion of Jesus.** As prefect, **he served under Emperor Tiberius.**

The sources for Pilate's life are the **four canonical gospels, a brief mention by Tacitus, and an inscription known as the Pilate Stone**, which confirms his historicity..." **[Wikipedia; Pontius Pilate]** - http://en.wikipedia.org/wiki/Pontius_Pilate

So, is this Roman man "**Pilate**" mentioned elsewhere in historical record? Yes:

Philo of Alexandria [aka "(20 BC – 50 AD) ... Philo Judaeus, Philo Judaeus of Alexandria, Yedidia, "Philon", and Philo the Jew" **[Wikipedia; Philo]** - <http://en.wikipedia.org/wiki/Philo>]:

""299. ἔχω δέ τι καὶ φιλοτίμημα αὐτοῦ προσδιηγῆσασθαι, καίτοι μυρίων ἀπολελαυκῶς ὅτε ἔζη κακῶν· ἀλλὰ τάληθές φίλον καὶ σοὶ τίμιον. **Πιλάτος** ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδεδειγμένος τῆς Ἰουδαίας· οὗτος οὐκ ἐπὶ τιμῇ Τιβερίου μᾶλλον ἢ ἔνεκα τοῦ λυπῆσαι τὸ πλῆθος ἀνατίθηναι ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρώδου βασιλείοις ἐπιχρύσους ἀσπίδας μήτε | ...

... 304. ὁ δὲ διαναγνούς οἷα μὲν εἶπε **Πιλάτον**, οἷα δὲ ἠπεύλησεν· ὥς δὲ ὠργίσθη, καίτοι οὐκ εὐληπτος ὢν ὀργῇ, περιττόν ἐστι διηγεῖσθαι, τοῦ πράγματος ἐξ αὐτοῦ φωνὴν ἀφιέντος. 305..." **[Philo; Legatio ad Gaium [Embassy to Gaius [Caligula]]]; Greek Sections 299-305** - http://www.documentacatholicaomnia.eu/03d/-020_0050,_Philo_Judaeus,_Legatio_ad_Gaium,_GR.pdf ; **for English see also** - http://books.google.co.in/books?id=Z3RfAAAAMAAJ&q=pilate#search_anchor]

"Our **earliest surviving literary reference to Pontius Pilate is found within the writings of the diaspora Jew, Philo of Alexandria.** His **Embassy to Gaius (or Legatio ad Gaium)** describes how Pilate offended against the Jewish Law by setting up aniconic shields in Jerusalem. The Jewish leaders appealed **to Tiberius** who ordered Pilate to remove them (§§ 299–305). The incident is found within a letter supposedly from Agrippa I to Gaius Caligula, attempting to dissuade the Emperor from setting up his statue in the Jerusalem Temple (§§ 276–329). ..." **[Chapter Extract]** - <http://ebooks.cambridge.org/>

<chapter.jsf?bid=CBO9780511585166&cid=CBO9780511585166A010>

See also the Book: "**Philonis Alexandrini Legatio ad Gaium**" [E. Mary Smallwood; Page 302 onward] - <http://books.google.com/books?id=udcUAAAAIAAJ&pg=PA302&lpg=PA302&vq=pilate#v=onepage&q=pilate&f=false>

Tacitus [Roman Historian, aka "Publius (or Gaius) Cornelius Tacitus (AD 56 – AD 117)"] [Wikipedia; Tacitus] - <http://en.wikipedia.org/wiki/Tacitus>]:

"...Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty **during the reign of Tiberius** at the hands of one of our procurators, **Pontius Pilatus**, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular...." [Tacitus; "Annals (written ca. 116 AD), book 15, chapter 44."] - <http://mcadams.posc.mu.edu/txt/ah/tacitus/TacitusAnnals15.html>

Josephus [aka "Titus Flavius Josephus (37 – c. 100),[2] also called Joseph ben Matityahu" [Wikipedia; Josephus] - <http://en.wikipedia.org/wiki/Josephus>]:

"...He also deprived him in a little time, and ordained Eleazar, the son of Ananus, who had been high priest before, to be high priest; which office, when he had held for a year, Gratus deprived him of it, and gave the high priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor. When Gratus had done those things, he went back to Rome, after he had tarried **in Judea** eleven years, **when Pontius Pilate came as his successor.**" [Josephus; Antiquities of the Jews; Book 18; Section 29] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=29&highlight=pilate>

"[169] Now **Pilate**, who was sent as procurator **into Judea** by Tiberius, sent by night those images of Caesar that are called ensigns into Jerusalem. This excited a very among great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden under foot; for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens had themselves at this procedure, a vast number of people came running out of the country. These came zealously to **Pilate** to Cesarea, and besought him to carry those ensigns out of **Jerusalem**, and to preserve them their ancient laws inviolable; but upon **Pilate's** denial of their request, they fell 1 down prostrate upon the ground, and continued immovable in that posture for five days and as many nights." [Josephus; Jewish Wars; Book 2; Section 169] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0148%3Abook%3D2%3Asection%3D169>

Coins [Roman Procurator Coinage]:

"The bronze coins (or 'prutah') **issued by Pontius Pilate between 26 - 36 AD...**" [Wikipedia; Pontius Pilate] - http://en.wikipedia.org/wiki/Roman_Procurator_coinage#Pontius_Pilate

Picture of the coinage issued by Pontius Pilate - <http://en.wikipedia.org/wiki/File:Coin-of-Pilate.jpg>

Stone Inscription:

"The **Pilate Stone** is the name given to a block (82 cm x 65 cm) of limestone with a carved inscription attributed to **Pontius Pilate**, a prefect of the Roman-controlled province **of Judaea from 26-36**. The stone is significant because it is the only universally accepted archaeological find with an inscription mentioning the name **"Pontius Pilatus"** to date.

The Pilate Stone is currently located at the Israel Museum in Jerusalem.[1][2]

...

On the partially damaged block is a dedication to the deified Augustus and Livia ("the Divine Augusti") of a Tiberieum (a building in honour of Tiberius Caesar Augustus). It has been deemed **authentic** because it was discovered in the coastal town of Caesarea, which was the capital of Iudaea Province[4] during the time Pontius Pilate was Roman governor.

The partial inscription reads (conjectural letters in brackets):

[DIS AUGUSTI]S **TIBERIÉUM**
[...PO]**NTIUS PILATUS**
[...PRAEF]ECTUS **IUDA**[EA]E
[...FECIT D]E[DICAVIT]

The translation from Latin to English for the inscription reads:

To the Divine Augusti [this] **Tiberieum**
...**Pontius Pilate**
...prefect of **Judea**
...has dedicated [this]

...

The limestone block was discovered in June 1961 by Italian archaeologists led by Dr. Antonio Frova while excavating an ancient theater (built by decree of Herod the Great c. 30 BC), called Caesarea Maritima in the present-day city of Caesarea-on-the-Sea (also called Maritima).[5]" **[Wikipedia; Pilate Stone]** - http://en.wikipedia.org/wiki/Pilate_Stone

A picture of the Stone and its inscription here -

http://upload.wikimedia.org/wikipedia/commons/e/e1/Pilate_Inscription.JPG

Thus, we now have the **Roman Pontius Pilate** in existence of the time of Tiberius in the very era that the scriptures so clearly give.

""299. ἔχω δέ τι καὶ φιλοτίμημα αὐτοῦ προσδιηγέσασθαι, καίτοι μυρίων ἀπολελαυκῶς ὅτε ἔζη κακῶν· ἀλλὰ τάληθές φίλον καὶ σοὶ τίμιον. [b]Πιλᾶτος[/b] ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδεδειγμένος τῆς Ἰουδαίας· οὗτος οὐκ ἐπὶ τιμῇ Τιβερίου μᾶλλον ἢ ἐνεκα τοῦ λυπῆσαι τὸ πλῆθος ἀνατίθισιν ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρώδου βασιλείοις ἐπιχρύσους ἀσπίδας μήτε | μορφὴν ἐχούσας μήτε ἄλλο τι τῶν ἀπηγορευμένων, ἔξω τινὸς ἐπιγραφῆς ἀναγκαίας, ἣ δύο ταῦτα ἐμήνυε, τὸν τε ἀναθέντα καὶ ὑπὲρ οὗ ἡ ἀνάθεσις. 300. ἐπεὶ δὲ ἦσθοντο οἱ πολλοί – καὶ περιβόητον ἦν ἤδη τὸ πρᾶγμα – , προστησάμενοι τοὺς τε βασιλέως υἱεῖς τέτταρας οὐκ ἀποδέοντας τὸ τε ἀξίωμα καὶ τὰς τύχας βασιλέων καὶ τοὺς ἄλλους

ἀπογόνους καὶ τῶν παρ' αὐτοῖς τοὺς ἐν τέλει παρεκάλουν τὸ νεωτερισθὲν περὶ τὰς ἀσπίδας εἰς ἐπανόρθωσιν ἀγαγεῖν καὶ μὴ κινεῖν ἔθνη πάτρια τὸν πρὸ τοῦ πάντα αἰῶνα διαφυλαχθέντα καὶ πρὸς βασιλέων καὶ πρὸς αὐτοκρατόρων ἀκίνητα. 301. στερρῶς δὲ ἀντιλέγοντος – ἦν γὰρ τὴν φύσιν ἀκαμπτῆς καὶ μετὰ τοῦ αὐθάδους ἀμεΐλικτος – , ἀνεβόησαν· “μὴ στασίαζε, μὴ πολεμοποιεῖ, μὴ κατάλυε τὴν εἰρήνην· οὐκ ἔστιν ἀτιμία νόμων ἀρχαίων αὐτοκράτορος τιμὴ. μὴ πρόφασις τῆς εἰς τὸ ἔθνος ἐπηρείας ἔστω σοὶ Τιβέριος· οὐδὲν ἐθέλει τῶν ἡμετέρων καταλύεσθαι. εἰ δὲ φῆς, αὐτὸς ἐπίδειξον ἢ διάταγμα ἢ ἐπιστολὴν ἢ τι ὁμοιότροπον, ἵνα παυσάμενοι τοῦ σοὶ διανοχλεῖν πρέσβεις ἐλόμενοι δεώμεθα τοῦ

δεσπότου.” 302. τὸ τελευταῖον τοῦτο μάλιστα αὐτὸν ἐξετράχυνε καταδείσαντα, μὴ τῷ ὄντι πρεσβευσάμενοι καὶ τῆς ἄλλης αὐτὸν ἐπιτροπῆς ἐξελέγξωσι τὰς δωροδοκίας, τὰς ὕβρεις, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπηρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀργαλεωτάτην ὁμότητα διεξελθόντες. 303. οἷα οὖν ἐγκότως ἔχων καὶ βαρύνῃς <ὦν> ἄνθρωπος ἐν ἀμυγχανοῖς ἦν, μήτε καθελεῖν τὰ ἅπασι ἀνατεθέντα θαρρῶν μήτε βουλόμενός τι τῶν πρὸς ἡδονὴν τοῖς ὑπηκόοις ἐργάσασθαι, ἅμα δὲ καὶ τὴν ἐν τούτοις σταθερότητα Τιβερίου μὴ ἀγνοῶν· ἅπερ ὁρῶντες οἱ ἐν τέλει καὶ συνιέντες, ὅτι μετανοεῖ μὲν ἐπὶ τοῖς πεπραγμένοις, δοκεῖν δὲ οὐ βούλεται, γράφουσι Τιβερίῳ δεητικωτάτας ἐπιστολάς. 304. ὁ δὲ διαναγνοὺς οἷα μὲν εἶπε Πιλάτον, οἷα δὲ ἠπεύλησεν· ὥς δὲ ὠργίσθη, καίτοι οὐκ εὐληπτος ὢν ὀργῇ, περιττόν ἐστι διηγεῖσθαι, τοῦ πράγματος ἐξ αὐτοῦ φωνὴν ἀφιέντος. 305. εὐθέως γὰρ οὐδὲ εἰς τὴν ὑστεραίαν ὑπερθέμενος ἐπιστέλλει, μυρία μὲν τοῦ καινουργηθέντος τολμήματος ὀνειδίζων καὶ ἐπιπλήττων, κελεύων δὲ αὐτίκα καθελεῖν τὰς ἀσπίδας καὶ μετακομισθῆναι ἐκ τῆς μητροπόλεως εἰς τὴν ἐπὶ θαλάττῃ Καισάρειαν, ἐπώνυμον τοῦ προπάππου Σεβαστίνῃ, ἵνα ἀνατεθεῖεν ἐν τῷ Σεβαστεῖῳ· καὶ ἀνετέθησαν. οὕτως ἀμφοτέρω ἐφυλάχθη, καὶ ἡ | τιμὴ τοῦ αὐτοκράτορος, καὶ ἡ περὶ τὴν πόλιν ἀρχαία συνήθεια.” [Philo; Legatio ad Gaium [Embassy to Gaius [Caligula]]; Greek Sections 299-305 - [www . documentacatholicaomnia . eu/03d/-020_0050,_Philo_Judaeus,_Legatio_ad_Gaium,_GR.pdf](http://www.documentacatholicaomnia.eu/03d/-020_0050,_Philo_Judaeus,_Legatio_ad_Gaium,_GR.pdf); for English see also - [books . google . co . in/ books?id=Z3RfAAAAMAAJ&q=pilate#search_anchor](https://books.google.co.in/books?id=Z3RfAAAAMAAJ&q=pilate#search_anchor)]

"Our earliest surviving literary reference to Pontius Pilate is found within the writings of the diaspora Jew, Philo of Alexandria. His Embassy to Gaius (or Legatio ad Gaium) describes how Pilate offended against the Jewish Law by setting up aniconic shields in Jerusalem. The Jewish leaders appealed to Tiberius who ordered Pilate to remove them (§§ 299–305). The incident is found within a letter supposedly from Agrippa I to Gaius Caligula, attempting to dissuade the Emperor from setting up his statue in the Jerusalem Temple (§§ 276–329). ..." [Chapter Extract: [ebooks . cambridge . org/chapter.jsf?bid=CBO9780511585166&cid=CBO9780511585166A010](http://ebooks.cambridge.org/chapter.jsf?bid=CBO9780511585166&cid=CBO9780511585166A010)]

History - the Frame of Reference Part 3b - The Individuals

The “Herod's” of Bible History:

Matthew 2:1,3,7,12,13,16,19,22, 14:1,3,6;

Mark 6:14,16,17,18,20,21,22, 8:15;

Luke 1:5, 3:1,19, 8:3, 9:7,9, 13:31, 23:7,8,11,12,15;

Acts 4:27, 12:1,6,11,19,20,21, 13:1, 23:35;

Also see Herod “Archelaus”:

Matthew 2:22;

Also see Herod “Philip” I [aka “Herod II”]:

Matthew 14:3;

Mark 6:17;

Luke 3:19;

Also see “Philip the Tetrarch” II [aka Herod “Philip” II]:

Luke 3:1;

Also see Herod “Agrippa” II:

Acts 25:13,22,23,24,26, 26:1,2,7,19,27,28,32;

[1] King Herod “the Great” [son of Antipater of Idumea and wife Cypros]

[Wives: [1] “Doris”, [2] “Mariamne I”, [3] “Mariamne II”, [4] “Malthace”, [5] “Cleopatra of Jerusalem”; Children: [1] “Antipater II”, [2] “Prince Alexander”, [3] “Prince Aristobulus IV”, [4] “Princess Salampsio”, [5] “Herod Philip I”, [6] Herod Antipas”; [7] “Herod Archelaus”; [8] “Olympias the Herodian”; [9] “Prince Herod”, [10] “Herod Philip II” **[Wikipedia; Herod the Great]** - http://en.wikipedia.org/wiki/Herod_the_Great]:

Matthew 2:1,3,7,12,13,16,19,22;

Luke 1:5;

“[19] [For example, I shall relate] how Antiochus, who was named Epiphanes, took Jerusalem by force, and held it three years and three months, and was then ejected out of the country by the sons of Asamoneus: after that, how their posterity quarreled about the government, and brought upon their settlement the Romans and Pompey; how **Herod** also, **the son of Antipater**, dissolved their government, and brought Sosins upon them; as also how our people made a sedition upon **Herod's** death, while **Augustus was the Roman emperor**, and Quintilius Varus was in that country; and how the war broke out in the twelfth year of Nero, with what happened to Cestius; and what places the Jews assaulted in a hostile manner in the first sallies of the war.” **[Flavius Josephus; The Wars of the Jews; Book 1; Section 19]** - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.19&fromdoc=Perseus%3Atext%3A1999.01.0148>

“(282) ... then resolved to get him made king of the Jews ... (284) ... told them that it was for their advantage in the Parthian war **that Herod should be king**; so they all gave their votes for it. (285) And when the senate was separated, Antony and Caesar went out, **with Herod** between them; while the consul and the rest of the magistrates went before them, in order to offer sacrifices, and to lay the decree in the Capitol. Antony also made a feast **for Herod** on the first day of his reign. ...” **[Flavius Josephus; The New Complete Works of Flavius Josephus, William Whiston, Paul L. Maier; Book**

1; Chapter 14; sections 282-285; Page 692] - <http://books.google.com/books?id=pTY4kBRIVQYC&pg=PA692&lpg=PP1#v=onepage&q&f=false>

“[164] But the people, on account of **Herod's** barbarous temper, and for fear he should be so cruel and to inflict punishment on them, said what was done was done without their approbation, and that it seemed to them that the actors might well be punished for what they had done. But as for **Herod**, he dealt more mildly with others [of the assembly] but he deprived Matthias of the high priesthood, as in part an occasion of this action, and made Joazar, who was Matthias's wife's brother, high priest in his stead. Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this: This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream, to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But **Herod** deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And **that very night there was an eclipse of the moon**. 2

1 This fact, that one Joseph was made high priest for a single day, on occasion of the action here specified, that befell Matthias, the real high priest, in his sleep, the night before the great day of expiation, is attested to both in the Mishna and Talmud, as Dr. Hudson here informs us. And indeed, from this fact, thus fully attested, we may confute that pretended rule in the Talmud here mentioned, and endeavored to be excused lay Reland, that the high priest was not suffered to sleep the night before that great day of expiation; which watching would surely rather unfit him for the many important duties he was to perform on that solemn day, than dispose him duly to perform them. Nor do such Talmudical rules, when unsupported by better evidence, much less when contradicted there by, seem to me of weight enough to deserve that so great a man as Reland should spend his time in endeavors at their vindication.

2 This eclipse of the moon (which is the only eclipse of either of the luminaries mentioned by our Josephus in any of his writings) is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and **for the birth and entire chronology of Jesus Christ**. It happened March 13th, in the year of the Julian period 4710, and **the 4th year before the Christian era**. See its calculation by the rules of astronomy, at the end of the Astronomical Lectures, edit. Lat. p. 451, 452.” **[Flavius Josephus; Antiquities of the Jews; Book 17; Chapter 6; Section 4]** - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+17.6.4&fromdoc=Perseus%3Atext%3A1999.01.0146>

“**Herod** (Hebrew: הורדוס, Hordos, Greek: Ἡρώδης, Hērōidēs), also known as Herod the Great (born 73 or 74 BCE, died 4 BCE in Jericho[1]), was a Roman client king of Judea.[2][3][4]” **[Wikipedia; Herod the Great]** - http://en.wikipedia.org/wiki/Herod_the_Great

Copper Coin of Herod's: “...bearing the legend "ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ" ("Basileōs Hērōdou") on the obverse” **[Wikipedia; Herod the Great]** - http://upload.wikimedia.org/wikipedia/commons/a/a7/Herod_coin1.jpg

Another Coin of Herod - http://upload.wikimedia.org/wikipedia/commons/6/61/Herod_coin.jpg

Bronze Coin of Herod -

http://upload.wikimedia.org/wikipedia/commons/a/a5/Bronze_coin_of_Herod_the_Star_minted_at_Samaria.jpg

Tomb of Herod the Great: “The location of Herod's tomb is documented by Josephus, who writes, "And the body was carried two hundred furlongs, to Herodium, where he had given order to be buried." [46] Josephus provides more clues about Herod's tomb which he calls Herod's monuments:

So they threw down all the hedges and walls which the inhabitants had made about their gardens and groves of trees, and cut down all the fruit trees that lay between them and the wall of the city, and filled up all the hollow places and the chasms, and demolished the rocky precipices with iron instruments; and thereby made all the place level from Scopus to Herod's monuments, which adjoined to the pool called the Serpent's Pool. [47]

Professor Ehud Netzer, an archaeologist from Hebrew University, read the writings of Josephus and focused his search on the vicinity of the pool and its surroundings at the Winter Palace of Herod in the Judean desert. An article of the New York Times states,

Lower Herodium consists of the remains of a large palace, a race track, service quarters, and a monumental building whose function is still a mystery. Perhaps, says Ehud Netzer, who excavated the site, it is Herod's mausoleum. Next to it is a pool, almost twice as large as modern Olympic-size pools. [48]

It took 35 years for Netzer to identify the exact location, but on May 7, 2007, an Israeli team of archaeologists of the Hebrew University led by Netzer, announced they had discovered the tomb. [49] [50] [51] [52] The site is located at the exact location given by Flavius Josephus, atop of tunnels and water pools, at a flattened desert site, halfway up the hill to Herodium, 12 kilometers (7.5 mi) south of Jerusalem. [53] The tomb contained a broken sarcophagus but no remains of a body.

The Israel Nature and Parks Authority and the Gush Etzion Regional Council intend to recreate the tomb out of a light plastic material. [54]” [Wikipedia; Herod the Great] - http://en.wikipedia.org/wiki/Herod_the_Great

Herodium - http://upload.wikimedia.org/wikipedia/commons/5/5f/Herodium_from_above_2.jpg

History - the Frame of Reference Part 3c - The Individuals

[2] Herod “Archelaus”: son of Herod “the Great” and wife Malthace, brother of Herod “Antipas” and half-brother of Herod Philip I [aka “Herod II” originally married to Herodias; this is not Philip the Tetrarch **[Herod Philip II]** - http://en.wikipedia.org/wiki/Herod_Archelaus

Matthew 2:22;

“Now the king had nine wives, 1 and children by seven of them; Antipater was himself born of Doris, and Herod Philip of Mariamne, the high priest's daughter; Antipas also and Archelaus were by Malthace, the Samaritan, as was his daughter Olympias, which his brother Joseph's 2 son had married. By Cleopatra of Jerusalem he had Herod and Philip; and by Pallas, Phasaelus; he had also two daughters, Roxana and Salome, the one by Phedra, and the other by Elpis; he had also two wives that had no children, the one his first cousin, and the other his niece; and besides these he had two daughters, the sisters of Alexander and Aristobulus, by Mariamne. Since, therefore, the royal family was so numerous, Antipater prayed him to change these intended marriages.

1 Dean Aldrich takes notice here, that these nine wives of Herod were alive at the same time; and that if the celebrated Mariamne, who was now dead, be reckoned, those wives were in all ten. Yet it is remarkable that he had no more than fifteen children by them all.

2 To prevent confusion, it may not be amiss, with Dean Aldrich, to distinguish between four Josephs in the history of Herod. 1. Joseph, Herod's uncle, and the [second] husband of his sister Salome, slain by Herod, on account of Mariamne. 2. Joseph, Herod's quaestor, or treasurer, slain on the same account. 3. Joseph, Herod's brother, slain in battle against Antigonus. 4. Joseph, Herod's nephew, the husband of Olympias, mentioned in this place.” [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Herod Archelaus** (23 BC – c. 18 AD) was the ethnarch of Samaria, Judea, and Idumea (biblical Edom) from 4 BC to 6 AD. He was **the son of Herod the Great** and Malthace the Samaritan, the brother of Herod Antipas, and the half-brother of Herod Philip I. ... ” [Wikipedia; Herod Archelaus] - http://en.wikipedia.org/wiki/Herod_Archelaus

Coin of Herod Archelaus -

http://upload.wikimedia.org/wikipedia/commons/c/c3/Herod_Archelaus.jpg

[3] Herod “**Philip**” I: aka “Herod II” **originally married to Herodias**; this is not Philip the Tetrarch [Herod Philip II]] [son of Herod “the Great” and wife Mariamne II, who was “daughter of Simon Boethus the High Priest (Mark 6:17)” [Wikipedia; Herod II] - http://en.wikipedia.org/wiki/Herod_II

Matthew 14:3;

Mark 6:17;

Luke 3:19;

See previous mention: [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“[130] Herod the Great had two daughters by Mariamne, the [grand] daughter of Hyrcanus; the one was Salampsio, who was married to Phasaelus, her first cousin, who was himself the son of Phasaelus, Herod's brother, her father making the match; the other was Cypros, who was herself married also to her first cousin Antipater, the son of Salome, Herod's sister. Phasaelus had five children by Salampsio; Antipater, Herod, and Alexander, and two daughters, Alexandra and Cypros; which last Agrippa, the son of Aristobulus, married; and Timius of Cyprus married Alexandra; he was a man of note, but had by her no children. Agrippa had by Cypros two sons and three daughters, which daughters were named Bernice, Mariarune, and Drusius; but the names of the sons were Agrippa and Drusus, of which Drusus died before he came to the years of puberty; but their father, Agrippa, was brought up with his other brethren, Herod and Aristobulus, for these were also the sons of the son of Herod the Great by Bernice; but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. Aristobulus left these infants when he was slain by his father, together with his brother Alexander, as we have already related. But when they were arrived at years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias, who was the daughter of Herod the king, and of Joseph, the son of Joseph, who was brother to Herod the king, and had by her a son, Aristobulus; but Aristobulus, the

third brother of Agrippa, married Jotape, the daughter of Sampsigeramus, king of Emesa; they had a daughter who was deaf, whose name also was Jotape; and these hitherto were the children of the male line. **But Herodias, their sister, was married to Herod [Philip], the son of Herod the Great**, who was born of Mariamne, the daughter of Simon the high priest, **who had a daughter, Salome**; after whose birth Herodias took upon her to confound the laws of our country, and **divorced herself from her husband while he was alive**, and was married to Herod [Antipas], her husband's brother by the father's side, he was tetrarch of Galilee; but her daughter Salome was married to Philip, the son of Herod, and tetrarch of Trachonitis; and as he died childless, Aristobulus, the son of Herod, the brother of Agrippa, married her; they had three sons, Herod, Agrippa, and Aristobulus; and this was the posterity of Phasaelus and Salampsio. But the daughter of Antipater by Cypros was Cypros, whom Alexas Selcias, the son of Alexas, married; they had a daughter, Cypros; but Herod and Alexander, who, as we told you, were the brothers of Antipater, died childless. As to Alexander, the son of Herod the king, who was slain by his father, he had two sons, Alexander and Tigranes, by the daughter of Archelaus, king of Cappadocia. Tigranes, who was king of Armenia, was accused at Rome, and died childless; Alexander had a son of the same name with his brother Tigranes, and was sent to take possession of the kingdom of Armenia by Nero; he had a son, Alexander, who married Jotape, the daughter of Antiochus, the king of Commagena; Vespasian made him king of an island in Cilicia. But these descendants of Alexander, soon after their birth, deserted the Jewish religion, and went over to that of the Greeks. But for the rest of the daughters of Herod the king, it happened that they died childless. And **as these descendants of Herod, whom we have enumerated, were in being at the same time that Agrippa the Great took the kingdom**, and I have now given an account of them, it now remains that I relate the several hard fortunes which befell Agrippa, and how he got clear of them, and was advanced to the greatest height of dignity and power.” [Flavius Josephus; Antiquities of the Jews; Book 18; Chapter 5; Section 4] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+18.5.4&fromdoc=Perseus%3Atext%3A1999.01.0146>

[4] “**Philip the Tetrarch**” II: aka Herod “Philip” II whose wife was originally his “niece Salome, the daughter of Herodias” [Wikipedia; Philip the Tetrarch] - http://en.wikipedia.org/wiki/Philip_the_tetrarch

Luke 3:1;

See previous mention: [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Philip the Tetrarch** (sometimes called Herod Philip II by modern writers) was son of Herod the Great and his fifth wife Cleopatra of Jerusalem and half-brother of Herod Antipas and Herod Archelaus (not to be confused with Herod II, whom some writers call Herod Philip I.)

Philip inherited the northeast part of his father's kingdom, which includes Iturea and Trachonitis as mentioned briefly in the Bible by Luke (3:1) or Gaulonitis, and Trachonitis, and Paneas as noted by Flavius Josephus.[1] Augustus Caesar made his own division of Herod's kingdom, giving one half to Archelaus, while dividing the other half into two, to Antipas and Philip. Batanea, with Trachonitis, as well as Auranitis, with a certain part of what was called the House of Zenodorus, paid the tribute of one hundred talents to Philip.[2]

He married his niece Salome, the daughter of Herodias[3] and was a **member of the Herodian dynasty** sometimes called Herod Philip I, but also known as Herod II, or sometimes Philip of Rome.

This Salome appears in the Bible in connection with the execution of John the Baptist. The evangelist Mark (6:17) and Matthew (14:3) write that Philip was her father, which seems an odd mistake until one realizes that the older half-brother of **Philip the Tetrarch** (Herod Philip II) is also sometimes named Herod Philip - Herod Philip I. **Philip the Tetrarch** rebuilt the city of Caesarea Philippi, calling it by his own name to distinguish it from the Caesarea on the sea-coast which was the seat of the Roman government.” [Wikipedia; Philip the Tetrarch] - http://en.wikipedia.org/wiki/Philip_the_tetrarch

“[188] AND now Herod altered his testament upon the alteration of his mind; for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Perea, and granted the kingdom to Archclaus. **He also gave Gaulonitis, and Trachonitis, and Paneas to Philip, who was his son**, but own brother to Archclaus **2 by the name of a tetrarchy**; and bequeathed Jarnnia, and Ashdod, and Phasaelis to Salome his sister, with five hundred thousand [drachmae] of silver that was coined. ...” [Flavius Josephus; Antiquities of the Jews; Book 17; Chapter 8; Section 1] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+17.8.1&fromdoc=Perseus%3Atext%3A1999.01.0146>

History - the Frame of Reference Part 3d - The Individuals

[5] Herod “Antipas” the Tetrarch: son of Herod “the Great” and wife Malthace] [original wife – daughter of Aretas, King of Arabia; second wife – Herodias [Philip's [Herod's brother's] wife]] - http://en.wikipedia.org/wiki/Herod_antipas

Matthew 14:1,3,6;

Mark 6:14,16,17,18,20,21,22, 8:15;

Luke 3:1,19, 8:3, 9:7,9, 13:31, 23:7,8,11,12,15;

Acts 4:27, 13:1;

See previous mention - [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“Herod Antipater (Greek: Ἡρώδης Ἀντίπατρος, Hērōdēs Antipatros; born before 20 BC – died after 39 AD), known by the **nickname Antipas**, was a 1st-century AD ruler of Galilee and Perea, **who bore the title of tetrarch** ("ruler of a quarter"). **He is best known today for accounts in the New Testament of his role in events that led to the executions of John the Baptist and Jesus of Nazareth.**

After inheriting his territories when the kingdom of his father Herod the Great was divided upon his death **in 4 BC**, Antipas ruled them as a client state of the Roman Empire. He was responsible for building projects at Sepphoris and Betharamphtha, and more important for the construction of his capital Tiberias on the western shore of the Sea of Galilee. **Named in honor of his patron, the emperor Tiberius**, the city later became a center of rabbinic learning.

Antipas divorced his first wife Phasaelis, the daughter of King Aretas IV of Nabatea, **in favour of Herodias, who had formerly been married to his brother Herod Philip I.** According to the New

Testament Gospels, it was John the Baptist's condemnation of this arrangement that led Antipas to have him arrested; John was subsequently put to death. Besides provoking his conflict with the Baptizer, the tetrarch's divorce added a personal grievance to previous disputes with Aretas over territory on the border of Perea and Nabatea. The result was a war that proved disastrous for Antipas; a Roman counter-offensive was ordered by Tiberius, but abandoned upon that emperor's death in 37 AD. In 39 AD Antipas was accused by his nephew Agrippa I of conspiracy against the new Roman emperor Caligula, who sent him into exile in Gaul. Accompanied there by Herodias, he died at an unknown date.

The Gospel of Luke states that when Jesus was brought before Pontius Pilate for trial, Pilate handed him over to Antipas, in whose territory Jesus had been active. However, Antipas sent him back to Pilate.” [Wikipedia; Herod Antipas] - http://en.wikipedia.org/wiki/Herod_antipas

Coin of Herod Antipas - http://upload.wikimedia.org/wikipedia/commons/8/8c/Herod_Antipas.jpg

[6] Herod "Agrippa" I: son of Aristobulus and wife Berenice; grandson of Herod “the Great” - http://en.wikipedia.org/wiki/Herod_Agrippa_I

Acts 12:1,6,11,19,20,21;

See previous mention - [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“Agrippa I, also known as Herod Agrippa or simply Herod (10 BCE - 44 CE), was a King of the Jews during the 1st century AD. The grandson of Herod the Great and son of Aristobulus IV and Berenice.[1], he was born Marcus Julius Agrippa, so named in honour of Roman statesman Marcus Vipsanius Agrippa. He is the king named Herod in the Acts of the Apostles, in the Bible, "Herod (Agrippa)" (Ἡρώδης Ἀγρίππας). He was, according to Josephus, known in his time as "Agrippa the Great".[2]

Agrippa's territory comprised most of Israel, including Iudaea, Galilee, Batanaea and Perea. From Galilee his territory extended east to Trachonitis.” [Wikipedia; Agrippa I] - http://en.wikipedia.org/wiki/Herod_Agrippa_I

[7] Herod "Agrippa" II: son of Herod Agrippa I - http://en.wikipedia.org/wiki/Herod_Agrippa_II

Acts 23:35, 25:13,22,23,24,26, 26:1,2,7,19,27,28,32;

See previous mention - [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“Agrippa II (born AD 27/28),[1] son of Agrippa I, and like him originally named Marcus Julius Agrippa, was the seventh and last king of the family of Herod the Great, thus last of the Herodians. He was the brother of Berenice, Mariamne, and Drusilla (second wife of the Roman procurator Antonius Felix). He is sometimes also called Herod Agrippa II.[2]” [Wikipedia; Agrippa II] - http://en.wikipedia.org/wiki/Herod_Agrippa_II

Thus we have the Herod's of Scripture from History.

History - the Frame of Reference Part 3e - The Individuals

Now that we have the Herods, let us see who and what else we may discover:

"John the Baptist":

The Bible:

"Baptist":

Matthew 3:1, 11:11,12, 14:2,8, 16:14, 17:13;

Mark 6:14,24,25, 8:28;

Luke 7:20,28,33, 9:19.

"John":

Matthew 3:1,4,13,14, 4:12, 9:14, 11:2,4,7,11,12,13,18, 14:2,3,4,8,10, 16:14, 17:13, 21:25,26,32

Mark 1:4,6,9,14, 2:18, 6:14,16,17,18,20,24,25, 8:28, 11:30,32;

Luke 1:13,60,63, 3:2,15,16,20, 5:33, 7:18,19,20,22,24,28,29,33, 9:7,9,19, 11:1, 16:16, 20:4,6;

John 1:6,15,19,26,28,29,32,35,40, 3:23,24,25,26,27, 4:1, 5:33,36, 10:40,41;

Acts 1:5,22, 10:37, 11:16, 13:24,25, 18:25, 19:3,4.

"my messenger":

Behold, **I will send my messenger, and he shall prepare the way before me:** and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. **Malachi 3:1**

"voice in the wilderness":

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. **Isaiah 40:3**

For **this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** **Matthew 3:3**

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **Mark 1:3**

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **Luke 3:4**

He said, **I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.** John 1:23

”Elijah” [“Elias”]:

Matthew 11:11, 17:10,11 [future tense, Herald of the Second Advent [Rev. 14:6-12; 3 Angels Messages]],**12** [present/past tense, Herald of the First Advent];

Mark 9:11,12 [future tense, Herald of the Second Advent [Rev. 14:6-12; 3 Angels Messages]],**13** [present/past tense Herald of the First Advent];

Luke 1:17;

John 1:21,25.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. **Malachi 4:4**

Behold, **I will send you Elijah the prophet before** the coming of the great and dreadful day of the LORD: **Malachi 4:5**

And **he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,** lest I come and smite the earth with a curse. **Malachi 4:6**

And **he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just;** to make ready a people prepared for the Lord. **Luke 1:17**

“friend of the bridegroom [Christ Jesus]”:

He that hath the bride is the bridegroom: but **the friend of the bridegroom**, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. **John 3:29**

History:

“[116] Now **some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism;** ... Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, **Herod, who feared** lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) **thought it best, by putting him to death...**” [Flavius Josephus; Antiquities of the Jews; Book 18; Chapter 5; Section 2] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D18%20%3Awhiston+chapter%3D5%3Awhiston+section%3D2>

Additionally: “There are, however, two approaches to determining when **the reign of Tiberius Caesar**

started. [38] The traditional approach is that of assuming that the reign of Tiberius started when he became co-regent in 11AD, placing the start of the ministry of John the Baptist around 26 AD. ..." - [Wikipedia; "Baptism of Jesus"] - http://en.wikipedia.org/wiki/Baptism_of_jesus and according to the prophecies given in the book of **Daniel**, a specific timeline is there revealed, with the years in which **Jesus the Christ** would be baptised [AD 27] [6 months after John the Baptist started in AD 26], beginning His 3 1/2 year ministry and also die [AD 31] [see **Daniel 9:22-27**, etc].

We may also see **Ananias the High Priest**, whom Paul was brought before in **Acts 23-24**:

Ananias, the Highpriest:

And the high priest Ananias commanded them that stood by him to smite him on the mouth. **Acts 23:2**

And after five days **Ananias the high priest** descended with the elders, and [with] a certain orator [named] Tertullus, who informed the governor against Paul. **Acts 24:1**

"Ananias son of Nedeaios (Josephus, Antiquities xx. 5. 2), called "Ananias ben Nebedeus" in the Book of Acts, was a high priest who presided during the trial of Paul at Jerusalem and Caesarea. He officiated as high priest from about AD 47 to 59. Quadratus, governor of Syria, accused him of being responsible for acts of violence. He was sent to Rome for trial (AD 52), but was acquitted by the emperor Claudius. Being a friend of the Romans, he was murdered by the people at the beginning of the First Jewish-Roman War." [Wikipedia; Ananias son of Nedeaios] - http://en.wikipedia.org/wiki/Ananias_son_of_Nedeaios

"[100] Then came Tiberius Alexander as successor to Fadus; he was the son of Alexander the alabarch of Alexandria, which Alexander was a principal person among all his contemporaries, both for his family and wealth: he was also more eminent for his piety than this his son Alexander, for he did not continue in the religion of his country. Under these procurators that great famine happened in Judea, in which queen Helena bought corn in Egypt at a great expense, and distributed it to those that were in want, as I have related already. And besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt, when Cyrenius came to take an account of the estates of the Jews, as we have showed in a foregoing book. The names of those sons were James and Simon, whom Alexander commanded to be crucified. But now Herod, king of Chalcis, removed Joseph, the son of Camydus, from the high priesthood, and made Ananias, the son of Nebedeu, his successor. And now it was that Cumanus came as successor to Tiberius Alexander; as also that Herod, brother of Agrippa the great king, departed this life, in the eighth year of the reign of Claudius Caesar. He left behind him three sons; Aristobulus, whom he had by his first wife, with Bernicianus, and Hyrcanus, both whom he had by Bernice his brother's daughter. But Claudius Caesar bestowed his dominions on Agrippa, junior." [Flavius Josephus; Antiquities of the Jews; Book 20; Section 100] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=20:section=100&highlight=Then+came+Tiberius+Alexander+as+successor+to+Fadus%2C>

History - the Frame of Reference Part 3f - The Individuals

Additionally we may see **"Herodias"** and her **"daughter"** [**Salome**; not the 'Salome' of Mark

15:40, 16:1]:

For Herod had laid hold on John, and bound him, and put [him] in prison for Herodias' sake, his brother Philip's wife. Matthew 14:3

For John said unto him, It is not lawful for thee to have her. Matthew 14:4

And when he would have put him to death, he feared the multitude, because they counted him as a prophet. Matthew 14:5

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Matthew 14:6

Whereupon he promised with an oath to give her whatsoever she would ask. Matthew 14:7

And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. Matthew 14:8

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded [it] to be given [her]. Matthew 14:9

And he sent, and beheaded John in the prison. Matthew 14:10

And his head was brought in a charger, and given to the damsel: and she brought [it] to her mother. Matthew 14:11

And his disciples came, and took up the body, and buried it, and went and told Jesus. Matthew 14:12

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. Mark 6:17

For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Mark 6:18

Therefore Herodias had a quarrel against him, and would have killed him; but she could not: Mark 6:19

For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. Mark 6:20

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief [estates] of Galilee; Mark 6:21

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give [it] thee. Mark 6:22

And he sware unto her, Whatsoever thou shalt ask of me, I will give [it] thee, unto the half of my kingdom. Mark 6:23

And **she went forth, and said unto her mother**, What shall I ask? And **she** said, The head of John the Baptist. Mark 6:24

And **she** came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. Mark 6:25

And the king was exceeding sorry; [yet] for his oath's sake, and for their sakes which sat with him, he would not reject **her**. Mark 6:26

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, Mark 6:27

And brought his head in a charger, and **gave it to the damsel: and the damsel gave it to her mother**. Mark 6:28

And when his disciples heard [of it], they came and took up his corpse, and laid it in a tomb. Mark 6:29

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; Luke 3:15

John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Luke 3:16

Whose fan [is] in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. Luke 3:17

And many other things in his exhortation preached he unto the people. Luke 3:18

But Herod the tetrarch, being reprov'd by him **for Herodias his brother Philip's wife**, and for all the evils which Herod had done, Luke 3:19

Added yet this above all, that he shut up John in prison. Luke 3:20

See also Wikipedia; **"Herodias" [1]** and Salome **"daughter of Herodias" [2]**:

[1] - <http://en.wikipedia.org/wiki/Herodias>

[2] - <http://en.wikipedia.org/wiki/Salome>

“[552] BUT an intolerable hatred fell upon Antipater from the nation, though he had now an indisputable title to the succession, because they all knew that he was the person who contrived all the calumnies against his brethren. However, he began to be in a terrible fear, as he saw the posterity of those that had been slain growing up; for Alexander had two sons by Glaphyra, Tigranes and Alexander; and Aristobulus had Herod, and Agrippa, and Aristobulus, his sons, with **Herodias** and Mariamne, **his daughters**, and all by Bernice, Salome's daughter. As for Glaphyra, Herod, as soon as

he had killed Alexander, sent her back, together with her portion, to Cappadocia. He married Bernice, Aristobulus's daughter, to Antipater's uncle by his mother, and it was Antipater who, in order to reconcile her to him, when she had been at variance with him, contrived this match; he also got into Pheroras's favor, and into the favor of Caesar's friends, by presents, and other ways of obsequiousness, and sent no small sums of money to Rome; Saturninus also, and his friends in Syria, were all well replenished with the presents he made them; yet the more he gave, the more he was hated, as not making these presents out of generosity, but spending his money out of fear. Accordingly, it so fell out that the receivers bore him no more good-will than before, but that those to whom he gave nothing were his more bitter enemies. However, he bestowed his money every day more and more profusely, on observing that, contrary to his expectations, the king was taking care about the orphans, and discovering at the same time his repentance for killing their fathers, by his commiseration of those that sprang from them.” [Flavius Josephus; Wars of the Jews; Book 1; Section 552] -

[http://www.perseus.tufts.edu/hopper/text?](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0148:book=1:section=552&highlight=herodias)

[doc=Perseus:text:1999.01.0148:book=1:section=552&highlight=herodias](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0148:book=1:section=552&highlight=herodias)

“[181] But when Caius was made Caesar, he released Agrippa from his bonds, and made him king of Philip's tetrarchy, who was now dead; but when Agrippa had arrived at that degree of dignity, he inflamed the ambitious desires of Herod the tetrarch, who was chiefly induced to hope for the royal authority **by his wife Herodias**, who reproached him for his sloth, and told him that it was only because he would not sail to Caesar that he was destitute of that great dignity; for since Caesar had made Agrippa a king, from a private person, much more would he advance him from a tetrarch to that dignity. These arguments prevailed with Herod, so that he came to Caius, by whom he was punished for his ambition, by being banished into Spain; for Agrippa followed him, in order to accuse him; to whom also Caius gave his tetrarchy, by way of addition. So Herod died in Spain, whither his wife had followed him.” [Flavius Josephus; Wars of the Jews; Book 2; Section 181] -

[http://www.perseus.tufts.edu/hopper/text?](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0148:book=2:section=181&highlight=herodias)

[doc=Perseus:text:1999.01.0148:book=2:section=181&highlight=herodias](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0148:book=2:section=181&highlight=herodias)

“[109] ABOUT this time Aretas (the king of Arabia Petres) and Herod had a quarrel on the account following: Herod the tetrarch had, married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, who was his brother indeed, but not by the same mother; for this Herod was the son of the high priest Sireoh's daughter. **However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas's daughter.** So Antipus, when he had made this agreement, sailed to Rome; but when he had done there the business he went about, and was returned again, his wife having discovered the agreement **he had made with Herodias**, and having learned it before he had notice of her knowledge of the whole design, she desired him to send her to Macherus, which is a place in the borders of the dominions of Aretas and Herod, without informing him of any of her intentions. Accordingly Herod sent her thither, as thinking his wife had not perceived any thing; now she had sent a good while before to Macherus, which was subject to her father and so all things necessary for her journey were made ready for her by the general of Aretas's army; and by that means she soon came into Arabia, under the conduct of the several generals, who carried her from one to another successively; and she soon came to her father, and told him of Herod's intentions. So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and when they had joined battle, all Herod's army was

destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas's army. So Herod wrote about these affairs to Tiberius, who being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria.” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 109] -

[http://www.perseus.tufts.edu/hopper/text?](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=109&highlight=herodias)

[doc=Perseus:text:1999.01.0146:book=18:section=109&highlight=herodias](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=109&highlight=herodias)

“[130] Herod the Great had two daughters by Mariamne, the [grand] daughter of Hyrcanus; the one was Salampsio, who was married to Phasaelus, her first cousin, who was himself the son of Phasaelus, Herod's brother, her father making the match; the other was Cypros, who was herself married also to her first cousin Antipater, the son of Salome, Herod's sister. Phasaelus had five children by Salampsio; Antipater, Herod, and Alexander, and two daughters, Alexandra and Cypros; which last Agrippa, the son of Aristobulus, married; and Timius of Cyprus married Alexandra; he was a man of note, but had by her no children. Agrippa had by Cypros two sons and three daughters, which daughters were named Bernice, Mariarune, and Drusius; but the names of the sons were Agrippa and Drusus, of which Drusus died before he came to the years of puberty; but their father, Agrippa, was brought up with his other brethren, Herod and Aristobulus, for these were also the sons of the son of Herod the Great by Bernice; but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. Aristobulus left these infants when he was slain by his father, together with his brother Alexander, as we have already related. But when they were arrived at years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias, who was the daughter of Herod the king, and of Joseph, the son of Joseph, who was brother to Herod the king, and had by her a son, Aristobulus; but Aristobulus, the third brother of Agrippa, married Jotape, the daughter of Sampsigeramus, king of Emesa; they had a daughter who was deaf, whose name also was Jotape; and these hitherto were the children of the male line. **But Herodias, their sister, was married to Herod [Philip], the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high priest, who had a daughter, Salome; after whose birth Herodias took upon her to confound the laws of our country, and divorced herself from her husband while he was alive, and was married to Herod [Antipas], her husband's brother by the father's side, he was tetrarch of Galilee; but her daughter Salome was married to Philip, the son of Herod, and tetrarch of Trachonitis; and as he died childless,** Aristobulus, the son of Herod, the brother of Agrippa, married her; they had three sons, Herod, Agrippa, and Aristobulus; and this was the posterity of Phasaelus and Salampsio. But the daughter of Antipater by Cypros was Cypros, whom Alexas Selcias, the son of Alexas, married; they had a daughter, Cypros; but Herod and Alexander, who, as we told you, were the brothers of Antipater, died childless. As to Alexander, the son of Herod the king, who was slain by his father, he had two sons, Alexander and Tigranes, by the daughter of Archelaus, king of Cappadocia. Tigranes, who was king of Armenia, was accused at Rome, and died childless; Alexander had a son of the same name with his brother Tigranes, and was sent to take possession of the kingdom of Armenia by Nero; he had a son, Alexander, who married Jotape, the daughter of Antiochus, the king of Commagena; Vespasian made him king of an island in Cilicia. But these descendants of Alexander, soon after their birth, deserted the Jewish religion, and went over to that of the Greeks. But for the rest of the daughters of Herod the king, it happened that they died childless. And as these descendants of Herod, whom we have enumerated, were in being at the same time that Agrippa the Great took the kingdom, and I have now given an account of them, it now remains that I relate the several hard fortunes which befell Agrippa, and how he got clear of them, and was advanced to the greatest height of dignity and power.” [Flavius Josephus; Antiquities of the

Jews; Book 18; Section 130] - [http://www.perseus.tufts.edu/hopper/text?](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=130&highlight=herodias)

[doc=Perseus:text:1999.01.0146:book=18:section=130&highlight=herodias](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=130&highlight=herodias)

“[147] For these reasons he went away from Rome, and sailed to Judea, but in evil circumstances, being dejected with the loss of that money which he once had, and because he had not wherewithal to pay his creditors, who were many in number, and such as gave him no room for escaping them. Whereupon he knew not what to do; so, for shame of his present condition, he retired to a certain tower, at Malatha, in Idumea, and had thoughts of killing himself; but his wife Cypros perceived his intentions, and tried all sorts of methods to divert him from his taking such a course; so she sent a letter to **his sister Herodias, who was now the wife of Herod the tetrarch**, and let her know Agrippa's present design, and what necessity it was which drove him thereto, and desired her, as a kinswoman of his, to give him her help, and to engage her husband to do the same, since she saw how she alleviated these her husband's troubles all she could, although she had not the like wealth to do it withal. So they sent for him, and allotted him Tiberias for his habitation, and appointed him some income of money for his maintenance, and made him a magistrate of that city, by way of honor to him. Yet did not Herod long continue in that resolution of supporting him, though even that support was not sufficient for him; for as once they were at a feast at Tyre, and in their cups, and reproaches were cast upon one another, Agrippa thought that was not to be borne, while Herod hit him in the teeth with his poverty, and with his owing his necessary food to him. So he went to Flaccus, one that had been consul, and had been a very great friend to him at Rome formerly, and was now president of Syria.” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 147] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=147&highlight=herodias>

“[240] BUT **Herodias, Agrippa's sister, who now lived as wife to that Herod who was tetrarch of Galilee and Peres**, took this authority of her brother in an envious manner, particularly when she saw that he had a greater dignity bestowed on him than her husband had; since, when he ran away, it was because he was not able to pay his debts; and now he was come back, he was in a way of dignity, and of great good fortune. She was therefore grieved and much displeased at so great a mutation of his affairs; and chiefly when she saw him marching among the multitude with the usual ensigns of royal authority, she was not able to conceal how miserable she was, by reason of the envy she had towards him; but she excited her husband, and desired him that he would sail to Rome, to court honors equal to his; for she said that she could not bear to live any longer, while Agrippa, the son of that Aristobulus who was condemned to die by his father, one that came to her husband in such extreme poverty, that the necessities of life were forced to be entirely supplied him day by day; and when he fled away from his creditors by sea, he now returned a king; while he was himself the son of a king, and while the near relation he bare to royal authority called upon him to gain the like dignity, he sat still, and was contented with a privater life. "But then, Herod, although thou wast formerly not concerned to be in a lower condition than thy father from whom thou wast derived had been, yet do thou now seek after the dignity which thy kinsman hath attained to; and do not thou bear this contempt, that a man who admired thy riches should be in greater honor than thyself, nor suffer his poverty to show itself able to purchase greater things than our abundance; nor do thou esteem it other than a shameful thing to be inferior to one who, the other day, lived upon thy charity. But let us go to Rome, and let us spare no pains nor expenses, either of silver or gold, since they cannot be kept for any better use than for the obtaining of a kingdom.” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 240] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=240&highlight=herodias>

“[245] But for Herod, he opposed her request at this time, out of the love of ease, and having a suspicion of the trouble he should have at Rome; so he tried to instruct her better. But the more she saw him draw back, the more she pressed him to it, and desired him to leave no stone unturned in order to be king; and at last she left not off till she engaged him, whether he would or not, to be of her sentiments, because he could no otherwise avoid her importunity. So he got all things ready, after as

sumptuous a manner as he was able, and spared for nothing, and went up to Rome, and **took Herodias** along with him. But Agrippa, when he was made sensible of their intentions and preparations, he also prepared to go thither; and as soon as he heard they set sail, he sent Fortunatus, one of his freed-men, to Rome, to carry presents to the emperor, and letters against Herod, and to give Caius a particular account of those matters, if he should have any opportunity. This man followed Herod so quick, and had so prosperous a voyage, and came so little after Herod, that while Herod was with Caius, he came himself, and delivered his letters; for they both sailed to Dicearchia, and found Caius at Bairn, which is itself a little city of Campania, at the distance of about five furlongs from Dicearchia. There are in that place royal palaces, with sumptuous apartments, every emperor still endeavoring to outdo his predecessor's magnificence; the place ,also affords warm baths, that spring out of the ground of their own accord, which are of advantage for the recovery of the health of those that make use of them; and, besides, they minister to men's luxury also. Now Caius saluted Herod, for he first met with him, and then looked upon the letters which Agrippa had sent him, and which were written in order to accuse Herod; wherein he accused him, that he had been in confederacy with Sejanus against Tiberius's and that he was now confederate with Artabanus, the king of Parthia, in opposition to the government of Caius; as a demonstration of which he alleged, that he had armor sufficient for seventy thousand men ready in his armory. Caius was moved at this information, and asked Herod whether what was said about the armor was true; and when he confessed there was such armor there, for he could not deny the same, the truth of it being too notorious, Caius took that to be a sufficient proof of the accusation, that he intended to revolt. So he took away from him his tetrarchy, and gave it by way of addition to Agrippa's kingdom; he also gave Herod's money to Agrippa, and, by way of punishment, awarded him a perpetual banishment, and appointed Lyons, a city of Gaul, to be his place of habitation. But when he was informed that **Herodias was Agrippa's sister**, he made her a present of what money was her own, and told her that it was her brother who prevented her being put under the same calamity with her husband. But she made this reply: "Thou, indeed, O emperor! actest after a magnificent manner, and as becomes thyself in what thou offerest me; but the kindness which I have for my husband hinders me from partaking of the favor of thy gift; for it is not just that I, who have been made a partner in his prosperity, should forsake him in his misfortunes." Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa. **And thus did God punish Herodias for her envy at her brother, and Herod also for giving ear to the vain discourses of a woman.** Now Caius managed public affairs with great magnanimity during the first and second year of his reign, and behaved himself with such moderation, that he gained the good-will of the Romans themselves, and of his other subjects. But, in process of time, he went beyond the bounds of human nature in his conceit of himself, and by reason of the vastness of his dominions made himself a god, and took upon himself to act in all things to the reproach of the Deity itself." [Flavius Josephus; Antiquities of the Jews; Book 18; Section 245] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=245&highlight=herodias>

Coin of Salome: http://upload.wikimedia.org/wikipedia/en/c/ca/Salome_coin.jpg

[Additionally, Salome [daughter of Herodias] is mentioned numerous times throughout Antiquities of the Jews and Wars of the Jews by Flavius Josephus -
http://www.perseus.tufts.edu/hopper/searchresults?target=en&all_words=salome&phrase=&a%20ny_words=&exclude_words=&documents=

History - the Frame of Reference Part 3g - The Individuals

Caiaphas and Annas, the Highpriests:

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. Luke 3:2

“Caiaphas”:

Matthew 26:3,57;

Luke 3:2;

John 11:49, 18:13,14,24,28;

Acts 4:6.

“1) a high priest of the Jews appointed to that office by Valerius Gratus, governor of Judaea, after removal of Simon, son of Camith, A.D. 18, and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of Ananus (Annus, father-in-law of Caiaphas), his successor.” **[Strong's Concordance; Caiaphas [see also Thayer's Lexicon]]** -

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G2533&t=KJV>

“Joseph, son of Caiaphas, Hebrew יוֹסֵף בֶּר קַיָּפָא or Yosef Bar Kayafa, commonly known simply as Caiaphas (Greek: Καϊάφας) in the New Testament, was the Roman-appointed Jewish high priest who is said to have organized the plot to kill Jesus. Caiaphas is also said to have been involved in the Sanhedrin trial of Jesus.[1] ...” **[Wikipedia; Caiaphas]** - <http://en.wikipedia.org/wiki/Caiaphas>

“[29] As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened. As the Jews were celebrating the feast of unleavened bread, which we call the Passover, it was customary for the priests to open the temple-gates just after midnight. When, therefore, those gates were first opened, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies, in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals; and on other accounts also they watched the temple more carefully than they had formerly done. A little after which accident Coponius returned to Rome, and Marcus Ambivius came to be his successor in that government; under whom Salome, the sister of king Herod, died, and left to Julia, [Caesar's wife,] Jamnia, all its toparchy, and Phasaelis in the plain, and Arehelais, where is a great plantation of palm trees, and their fruit is excellent in its kind. After him came Annus Rufus, under whom died Caesar, the second emperor of the Romans, the duration of whose reign was fifty-seven years, besides six months and two days (of which time Antonius ruled together with him fourteen years; but the duration of his life was seventy-seven years); upon whose death Tiberius Nero, his wife Julia's son, succeeded. He was now the third emperor; and he sent Valerius Gratus to be procurator of Judea, and to succeed Annus Rufus. This man deprived Ananus of the high priesthood, and appointed Ismael, the son of Phabi, to be high priest. He also deprived him in a little time, and ordained Eleazar, the son of Ananus, who had been high priest before, to be high priest; which office, when he had held for a year, Gratus deprived him of it, and gave the high priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, **Joseph Caiaphas was made his successor**. When Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, **when Pontius Pilate came as his successor**.” **[Flavius Josephus; Antiquities of the Jews; Book 18; Section 29]** - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=29&highlight=caiaphas>

“[90] But Vitellius came into Judea, and went up to Jerusalem; it was at the time of that festival which is called the Passover. Vitellius was there magnificently received, and released the inhabitants of Jerusalem from all the taxes upon the fruits that were bought and sold, and gave them leave to have the care of the high priest's vestments, with all their ornaments, and to have them under the custody of the priests in the temple, which power they used to have formerly, although at this time they were laid up in the tower of Antonia, the citadel so called, and that on the occasion following: There was one of the [high] priests, named Hyrcanus; and as there were many of that name, he was the first of them; this man built a tower near the temple, and when he had so done, he generally dwelt in it, and had these vestments with him, because it was lawful for him alone to put them on, and he had them there repositied when he went down into the city, and took his ordinary garments; the same things were continued to be done by his sons, and by their sons after them. But when Herod came to be king, he rebuilt this tower, which was very conveniently situated, in a magnificent manner; and because he was a friend to Antonius, he called it by the name of Antonia. And as he found these vestments lying there, he retained them in the same place, as believing, that while he had them in his custody, the people would make no innovations against him. The like to what Herod did was done by his son Archelaus, who was made king after him; after whom the Romans, when they entered on the government, took possession of these vestments of the high priest, and had them repositied in a stone-chamber, under the seal of the priests, and of the keepers of the temple, the captain of the guard lighting a lamp there every day; and seven days before a festival they were delivered to them by the captain of the guard, when the high priest having purified them, and made use of them, laid them up again in the same chamber where they had been laid up before, and this the very next day after the feast was over. This was the practice at the three yearly festivals, and on the fast day; but Vitellius put those garments into our own power, as in the days of our forefathers, and ordered the captain of the guard not to trouble himself to inquire where they were laid, or when they were to be used; and this he did as an act of kindness, to oblige the nation to him. **Besides which, he also deprived Joseph, who was also called Caiaphas, of the high priesthood**, and appointed Jonathan the son of **Ananus, the former high priest**, to succeed him. After which, he took his journey back to Antioch.” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 90] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=90&highlight=caiaphas>

“Annas”:

Luke 3:2;

John 18:13,24;

Acts 4:6.

“1) high priest of the Jews, elevated to the priesthood by Quirinius the governor of Syria c. 6 or 7 A.D., but afterwards deposed by Valerius Gratus, the procurator of Judaea, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon c. 18 A.D. to Caiaphas; but Annas even after he had been put out of office, continued to have great influence.” [Strong's Concordance; Annas [see also Thayer's Lexicon]] - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G452&t=KJV>

“Annas [also Ananus[1] or Ananias[2]], son of Seth (23/22 BC–death date unknown, probably around 40CE), was appointed by the Roman legate Quirinius as the first High Priest of the newly formed Roman province of Iudaea in 6 AD; just after the Romans had deposed Archelaus, Ethnarch of Judaea,

thereby putting Judaea directly under Roman rule.

Annas officially served as High Priest for ten years (6–15 AD), when at the age of 36 he was deposed by the procurator Gratus 'for imposing and executing capital sentences which had been forbidden by the imperial government.' [3] Yet while having been officially removed from office, he remained as one of the nation's most influential political and social individuals, aided greatly by the use of his five sons and his son-in-law as puppet High Priests [4]. His death is unrecorded, but his son Annas the Younger, also known as Ananus ben Ananus was assassinated in 66 AD for advocating peace with Rome. [2]

Annas appears in the Gospels and Passion plays as a high priest before whom Jesus is brought for judgment, prior to being brought before Pontius Pilate. ... ” [Wikipedia; Annas] - <http://en.wikipedia.org/wiki/Annas>

“[197] AND now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of **Ananus, who was also himself called Ananus**. Now the report goes that **this eldest Ananus** proved a most fortunate man; for **he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests**. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, 1 who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. 2 Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest.” [Flavius Josephus; Antiquities of the Jews; Book 20; Section 197] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+20.197&fromdoc=Perseus%3Atext%3A199%209.01.0146>

“[204] Now as soon as Albinus was come to the city of Jerusalem, he used all his endeavors and care that the country might be kept in peace, and this by destroying many of the Sicarii. **But as for the high priest, Ananias 1 he increased in glory every day, and this to a great degree, and had obtained the favor and esteem of the citizens in a signal manner; for he was a great hoarder up of money:** he therefore cultivated the friendship of Albinus, and of the high priest [Jesus], by making them presents; he also had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the thrashing-floors, and took away the tithes that belonged to the priests by violence, and did not refrain from beating such as would not give these tithes to them. So the other high priests acted in the like manner, as did those his servants, without any one being able to prohibit them; so that [some of the] priests, that of old were wont to be supported with those tithes, died for want of food.

1 This Ananias was not the son of Nebedeus, as I take it, but **he who was called Annas or Ananus the**

elder, the ninth in the catalogue, and who had been esteemed high priest for a long time; and, besides Caiaphas, his son-in-law, had five of his own sons high priests after him, which were those of numbers 11, 14, 15, 17, 24, in the foregoing catalogue. Nor ought we to pass slightly over what Josephus here says of Annas, or Ananias, that he was high priest a long time before his children were so; he was the son of Seth, and is set down first for high priest in the foregoing catalogue, under number 9. He was made by Quirinus, and continued till Ismael, the 10th in number, for about twenty-three years, which long duration of his high priesthood, joined to the successions of his son-in-law, and five children of his own, made him a sort of perpetual high priest, and was perhaps the occasion that former high priests kept their titles ever afterwards; for I believe it is hardly met with before him.”

[Flavius Josephus; Antiquities of the Jews; Book 20; Section 204] -

<http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+20.204&fromdoc=Perseus%3Atext%3A199%209.01.0146>

“High Priest[s]” [further references to the High Priests Annas and Caiaphas]:

Matthew 26:3,51,57,58,62,63,65;

Mark 14:47,53,54,60,61,63,66;

Luke 22:50,54;

John 11:49,51, 18:10,13,15,16,19,22,24,26;

Acts 4:6, 5:17,21,24,27, 7:1, 9:1.

See also the List of High Priests of Israel -

http://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel

...we now have the High Priests.

History - the Frame of Reference Part 3h - The Individuals

Is there evidence of the Sanhedrin, and of other influential councillors?

Sanhedrin [Greek: “synedrion” “συνέδριον” [KJV: “council[s]”]]:

Matthew 5:22, 10:17, 26:59;

Mark 13:9, 14:55, 15:1;

Luke 22:66;

John 11:47;

Acts 4:15, 5:21,27,34,41, 6:12,15, 22:30, 23:1,6,15,20,28, 24:20.

“1) any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or pass judgment; 2) any session or assembly or people deliberating or adjudicating; a) the Sanhedrin, the great council at Jerusalem, consisting of the seventy one members, viz. scribes, elders, prominent

members of the high priestly families and the high priest, the president of the assembly. The most important causes were brought before this tribunal, inasmuch as the Roman rulers of Judaea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman procurator.; b) a smaller tribunal or council which every Jewish town had for the decision of less important cases.” [Strong's Concordance; “synedrion” [Sanhedrin]] - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G4892&t=KJV>

see also for additional - <http://www.bible-history.com/isbe/S/SANHEDRIN/>

“**The Sanhedrin** (Hebrew: סֵנֶדְרִין; Greek: συνέδριον,[1] synedrion, "sitting together," hence "assembly" or "council") was an assembly of twenty-three judges appointed in every city in the Biblical Land of Israel.[2]

The Great Sanhedrin was the supreme court of ancient Israel made of 71 members. The Great Sanhedrin was made up of a Chief/Prince/Leader called Nasi (at some times this position may have been held by the Kohen Gadol or the High Priest), a vice chief justice (Av Beit Din), and sixty-nine general members.[3] In the Second Temple period, the Great Sanhedrin met in the Hall of Hewn Stones in the Temple in Jerusalem. ...

... The Sanhedrin is mentioned in the Gospels in relation to the Sanhedrin Trial of Jesus. ... ”
[Wikipedia; Sanhedrin] - <http://en.wikipedia.org/wiki/Sanhedrin>

“Hebrew-Aramaic term originally designating only the assembly at Jerusalem that constituted the highest political magistracy of the country. It was derived from the Greek συνέδριον. Josephus uses συνέδριον for the first time in connection with the decree of the Roman governor of Syria, Gabinius (57 B.C.), who abolished the constitution and the then existing form of government of Palestine and divided the country into five provinces, at the head of each of which a sanhedrin was placed (**"Ant." xiv. 5, § 4). Jerusalem was the seat of one of these.** It is improbable, however, that the term "synhedrion" as a designation for the chief magistracy was used for the first time in connection with this decree of Gabinius; indeed, from the use made of it in the Greek translation of the Proverbs, Bacher concludes that it must have been current in the middle of the second century B.C. ...” [Jewish Encyclopedia Online; Sanhedrin] - <http://www.jewishencyclopedia.com/articles/13178-sanhedrin>

“[89] When Gabinius had done thus in the country, he returned to Alexandria; and when he urged on the siege of the place, Alexander sent an embassy to him, desiring that he would pardon his former offenses; he also delivered up the fortresses, Hyrcania and Macherus, and at last Alexandria itself which fortresses Gabinius demolished. But when Alexander's mother, who was of the side of the Romans, as having her husband and other children at Rome, came to him, he granted her whatsoever she asked; and when he had settled matters with her, he brought Hyrcanus to Jerusalem, and committed the care of the temple to him. And when he had ordained five councils, he distributed the nation into the same number of parts. So these councils governed the people; the first was at Jerusalem, the second at Gadara, the third at Amathus, the fourth at Jericho, and the fifth at Sepphoris in Galilee. So the Jews were now freed from monarchic authority, and were governed by an aristocracy.” [Flavius Josephus; Antiquities of the Jews; Book 14; Chapter 5; Section 4] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+14.5.4&fromdoc=Perseus%3Atext%3A199%209.01.0146>

Now that we have the Sanhedrin, the High Priests, Herod's and Pilate, who else may we find?

“Gamaliel”:

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; Acts 5:34

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. Acts 5:35

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. Acts 5:36

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, [even] as many as obeyed him, were dispersed. Acts 5:37

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: Acts 5:38

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. Acts 5:39

And to him they agreed: and when they had called the apostles, and beaten [them], they commanded that they should not speak in the name of Jesus, and let them go. Acts 5:40

I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. Acts 22:3

“1) a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth. Acts 5:34 ff. (A.D.29.) We learn from Acts 22:3 that he was the preceptor of Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel, grandson of Hillel, and who is referred to as authority in the Jewish Mishna.” [Strong's Concordance; Gamaliel [see also Thayer's Lexicon]] - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G1059&t=KJV>

“Gamaliel the Elder (English pronunciation: /gəˈmeɪljəl/),[1] or Rabban Gamaliel I (רבן גמליאל הזקן; Greek: Γαμαλιήλ ο Πρεσβύτερος), was a leading authority in the Sanhedrin in the mid 1st century CE. He was son of Simeon Ben Hillel, and grandson of the great Jewish teacher Hillel the Elder, and died twenty years before the destruction of the Second Temple in Jerusalem (70 CE). He fathered a son, whom he called Simeon, after his father,[2] and a daughter, whose daughter (i.e., Gamaliel's granddaughter) married a priest named Simon ben Nathanael.[3] The name Gamaliel is the Greek form of the Hebrew name meaning reward of God. ...

... In the Talmud, Gamaliel is described as bearing the titles Nasi and Rabban (our master), as the president of the Great Sanhedrin in Jerusalem; although some dispute this, it is not doubted that he held a senior position in the highest court in Jerusalem.[2] Gamaliel holds a reputation in the Mishnah for being one of the greatest teachers in all the annals of Judaism:

"Since Rabban Gamaliel the Elder died, there has been no more reverence for the law, and purity and piety died out at the same time"[9] ...

... Various pieces of classical rabbinic literature additionally mention that Gamaliel sent out three epistles, designed as notifications of new religious rulings, and which portray Gamaliel as the head of the Jewish body for religious-law.[15][16][17][18] ...

[15] ^ Sanhedrin (Tosefta) 2:6

[16] ^ Sanhedrin 11b

[17] ^ Sanhedrin (Jerusalem Talmud only) 18d

[18] ^ Ma'aser Sheni (Jerusalem Talmud only) 56c ” **[Wikipedia; Gamaliel]** - <http://en.wikipedia.org/wiki/Gamaliel>

“His Correspondence.

Son of Simon and grandson of Hillel: according to a tannaitic tradition (Shab.15a), he was their successor as nasi and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of "nasi," has been justly disputed, **it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simon, nothing beyond his name is known) occupied a leading position in the highest court, the great council of Jerusalem, and that, as a member of that court, he received the cognomen "Ha-Zaken."** Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the "tikḥun ha-'olam" (= "improvement of the world": Giṭ. iv. 1-3; comp. also Yeb. xvi. 7; R. H. ii. 5). **Gamaliel appears as the head of the legal-religious body in the three epistles which he at one time dictated to the secretary Johanan (account of Judah b. 'Illai: Tosef., Sanh. ii. 6; Sanh. 11b; Yer. Sanh. 18d; Yer. Ma'as. Sh. 56c).** Two of these letters went to the inhabitants of Galilee and of the Darom (southern Palestine), and had reference to the tithes; the third letter was written for the **Jews of the Diaspora, and gave notice of an intercalary month which Gamaliel and his colleagues had decided upon.** ...” **[Jewish Encyclopedia Online: Gamaliel I]** - <http://www.jewishencyclopedia.com/articles/6494-gamaliel-i>

See also the direct Jewish Source in the Babylonian Talmud [Sanhedrin 11b] - http://halakhah.com/sanhedrin/sanhedrin_11.html#11a_22

History - the Frame of Reference Part 4a. – Jesus, The Christ

Now that we have so many from history, let us now consider the center of all of which these people and events have surrounded.

Tacitus:

“Publius (or Gaius) Cornelius Tacitus (AD 56 – AD 117) was a senator and a historian of the Roman Empire. The surviving portions of his two major works—**the Annals and the Histories—examine the reigns of the Roman Emperors Tiberius, Claudius, Nero** and those who reigned in the Year of the Four Emperors. These two works span the history of the Roman Empire from the death of Augustus in AD 14 to (presumably) the death of emperor Domitian in AD 96. ... **Tacitus is considered to be one of the greatest Roman historians.**[1][2] He lived in what has been called the Silver Age of Latin

literature, and as well as the brevity and compactness of his Latin prose, he is known for his penetrating insights into the psychology of power politics. ... ” [Wikipedia; Tacitus] - <http://en.wikipedia.org/wiki/Tacitus>

“In his Annals, in book 15, chapter 44, written c. 116 AD, there is a passage which refers to Christ, to Pontius Pilate, and to a mass execution of the Christians after a six-day fire that burned much of Rome in July 64 AD by Nero.[30] ... This narration has long attracted scholarly interest because it is a rare non-Christian reference to the origin of Christianity, the execution of Christ described in the Canonical gospels, and the persecution of Christians in 1st-century Rome. Almost all scholars consider these references to the Christians to be authentic.[32][33]”
[Wikipedia; Tacitus; subsection “Tacitus on Christ”] - http://en.wikipedia.org/wiki/Tacitus#Tacitus_on_Christ

“Such indeed were the precautions of human wisdom. The next thing was to seek means of propitiating the gods, and recourse was had to the Sibylline books, by the direction of which prayers were offered to Vulcanus, Ceres, and Proserpina. Juno, too, was entreated by the matrons, first, in the Capitol, then on the nearest part of the coast, whence water was procured to sprinkle the fane and image of the goddess. And there were sacred banquets and nightly vigils celebrated by married women. But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.”

Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.”
[Cornelius Tacitus; Annals [Ab excessu divi Augusti (Annals)]; Book 15; Chapter 44 English] - <http://www.perseus.tufts.edu/hopper/...201999.02.0078>

“44. Et haec quidem humanis consiliis providebantur. mox petita [a] dis piacula aditque Sibyllae libri, ex quibus supplicatum Volcano et Cereri Proserpinaeque, ac propitiata Iuno per matronas, primum in Capitolio, deinde apud proximum mare, unde hausta aqua templum et simulacrum deae perspersum est; et sellisternia ac pervigilia celebrare feminae, quibus mariti erant. Sed non ope humana, non largitionibus principis aut deum placamentis decedebat infamia, quin iussum incendium crederetur. ergo abolendo rumorì Nero subdidit reos et quaesitissimis poenis adfecit, quos per flagitia invisos vulgus Chrestianos appellabat. auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat; repressaue in praesens exitiabilis superstitio rursum erumpebat, non modo per Iudaeam, originem eius mali, sed per urbem etiam, quo cuncta undique atrocia aut pudenda confluunt celebranturque. igitur primum correpti qui

fatebantur, deinde indicio eorum multitudo ingens haud proinde in crimine incendii quam odio humani generis convicti sunt. et pereuntibus addita ludibria, ut ferarum tergis contexti laniatu canum interirent aut crucibus adfixi [aut flammandi atque], ubi defecisset dies, in usu[m] nocturni luminis urerentur. hortos suos ei spectaculo Nero obtulerat, et circense ludicrum edebat, habitu aurigae permixtus plebi vel curriculo insistens. unde quamquam adversus sontes et novissima exempla meritos miseratio oriebatur, tamquam non utilitate publica, sed in saevitiam unius absumerentur.” [Cornelius Tacitus; Annals [Ab excessu divi Augusti (Annals)]] Book 15; Chapter 44 Latin] - http://www.sacred-texts.com/cla/tac/a15040.htm#a_15_044

Annals Book 15; Chapter 44 scan [the second Medicean manuscript] [see line 6, 2nd word [chrestianos] and line 7 1st word [christus]] - <http://upload.wikimedia.org/wikipedia...s/1/1d/MII.png>

Thus from Secular History we have:

[1.] “**Christians**” were being persecuted and tortured by Nero, even “**nailed to crosses**”, of which even arose “**a feeling of compassion**” after a time from the citizens of Rome (**Matthew 10:18; Mark 13:9 *a**).

[2.] “**Christ**”, was the name for which they [**Christians**] are so named (**Acts 11:26, 26:28; 1 Peter 4:16 *b**).

[3.] This Christ “**suffered the extreme penalty**” [crucifixion] (**Matthew 27:26; Mark 15:15; Luke 24:20; John 19:16; 1 Corinthians 2:8; etc *c**).

[4.] This Christ died “**at the hands**” of “**Pontius Pilate**” (**John 19:15 *d**).

[5.] This Christ was put to death “**during the reign of Tiberius**” Caesar (**Luke 3:1-2 *e**).

[6.] These Christians, were said to be following a “**superstition**” (**Acts 25:19 *f**) [religious belief] by the Romans.

[7.] These Christians had to first be “**checked**” in Judaea, being according to the Romans, “**the first source of the evil**” (**Matthew 2:1; Acts 1:8, 8:1; etc. *g**).

[8.] These Christians were then also found to spring up “**even in Rome**” itself, after it was found originating from Judaea (**Acts 19:21, 23:11; Romans 1:7,15; etc. *h**).

History - the Frame of Reference Part 4a.. – Jesus, The Christ

References listed in previous [Part 4a.]:

[*a]: And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. **Matthew 10:18**

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. **Mark 13:9**

[*b]: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. **Acts 11:26**

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. **Acts 26:28**

Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf. **1 Peter 4:16**

[*c]: Then released he Barabbas unto them: and when he had scourged Jesus, he delivered [him] to be crucified. **Matthew 27:26**

And [so] Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged [him], to be crucified. **Mark 15:15**

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. **Luke 24:20**

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led [him] away. **John 19:16**

Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory. **1 Corinthians 2:8**

etc.

[*d]: But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. **John 19:15**

[*e]: Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, **Luke 3:1**

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. **Luke 3:2**

[*f]: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. **Acts 25:19**

[*g]: Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, **Matthew 2:1**

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. **Acts 1:8**

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. **Acts 8:1**

etc.

[*h]: After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. **Acts 19:21**

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. **Acts 23:11**

To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. **Romans 1:7**

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **Romans 1:15**

etc.

Prophecy gave the exact year when Christ Jesus would be anointed [Baptised] [AD 27] [3 1/2 years before his death], and crucified [AD 31], even the exact day and time [Passover]:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **Daniel 9:24**

Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **Daniel 9:25**

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. **Daniel 9:26**

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. **Daniel 9:27**

... but more upon those exact and specific points later, for the counting of the time began in **457 BC**, from the decree given **in the 7th Year of Artaxerxes I [Longimanus]** in **Ezra 7**.

According to scripture **[Isaiah, Jeremiah, Daniel 2,7-12, Revelation, etc]**, after the overturning of the Four major empires, **the Kingdoms of Babylonia to Medo-Persia, of Medo-Persia to Greece, and of Greece to Rome**, we see it even foretold in **Ezekiel**:

I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him]. **Ezekiel 21:27**

We will come back to these a bit later, and look at them more closely...

According to secular history, Christ [Jesus] lived, in the very era in which scripture declares he did and so died in the time and manner by which they give.

History - the Frame of Reference Part 4b. – Jesus, The Christ

Suetonius:

“Gaius Suetonius Tranquillus, commonly known as Suetonius (ca. 69/75 – after 130), was a Roman historian belonging to the equestrian order in the early Imperial era.

His most important surviving work is a set of **biographies of twelve successive Roman rulers, from Julius Caesar to Domitian, entitled De Vita Caesarum**. He recorded the earliest accounts of Julius Caesar's epileptic seizures. Other works by Suetonius concern the daily life of Rome, politics, oratory, and the lives of famous writers, including poets, historians, and grammarians. A few of these books have partially survived, but many have been lost. ...

... In CE 64, a great fire broke out in Rome, destroying portions of the city and economically devastating the Roman population. Suetonius cast blame on the Emperor Nero himself as the arsonist, [5] claiming he played the lyre and sang the Sack of Ilium during the fires. **Tacitus says that Nero attempted to shift the blame to the Chrestiani, usually taken to mean "Christians", setting off the earliest documented Imperial persecution of what was regarded by the Romans at the time as still a Jewish sect and as a superstio ("superstition," or illegitimate form of religious belief).**[6] While Suetonius makes no connection to the Christians in his account of the Great Fire, **he mentions Chrestus**[7] elsewhere as an example of Nero's harshness, saying that punishments were inflicted on them.[8] In his Life of Claudius, **Suetonius says that Jews instigated by Chrestus were expelled from the city for causing disturbances.**[9] **Suetonius' mentions of Chrestus and Christiani, taken with that of Tacitus, is an important piece of evidence in scholarly discussions of the historicity of Jesus.**[10]” [Wikipedia; Seutonium] - <http://en.wikipedia.org/wiki/Seutonium>

“25 He rearranged the military career of the knights, assigning a division of cavalry after a cohort, and next the tribunate of a legion. He also instituted a series of military positions and a kind of fictitious service, which is called "supernumerary" and could be performed in absentia and in name only. He even had the Fathers pass a decree forbidding soldiers to enter the houses of senators to pay their respects. He confiscated the property of those freedmen who passed as Roman knights, and reduced to slavery again such as were ungrateful and a cause of complaint to their patrons, declaring to their advocates that he would not entertain a suit against their own freedmen.⁷¹ 2 When certain men were exposing their sick and worn out slaves on the Island of Aesculapius⁷² because of the trouble of treating them, Claudius decreed that all such slaves were free, and that if they recovered, they should not return to the control of their master; but if anyone preferred to kill such a slave rather than to abandon him, he was liable to the charge of murder. He provided by an edict that travellers should not pass through the towns of Italy except on foot, or in a chair or litter. He stationed a cohort at Puteoli and one at Ostia, to guard against the danger of fires.

3 He forbade men of foreign birth to use the Roman names so far as those of the clans⁷³ were

concerned. Those who usurped the privileges of Roman citizenship he executed in the Esquiline field.⁷⁴ He restored to the senate the provinces of Achaia and Macedonia, which Tiberius had taken into his own charge. He deprived the Lycians of their independence because of deadly intestine feuds, and restored theirs to the Rhodians, since they had given up their former faults. He allowed the people of Ilium perpetual exemption from tribute, on the ground that they were the founders of the Roman race, reading an ancient letter of the senate and people of Rome⁵³ written in Greek to king Seleucus, in which they promised him their friendship and alliance only on condition that he should keep their kinsfolk of Ilium free from every burden. **4 Since the Jews constantly made disturbances at the instigation of Chrestus,⁷⁵ he expelled them from Rome.** He allowed the envoys of the Germans to sit in the orchestra, led by their naïve self-confidence; for when they had been taken to the seats occupied by the common people and saw the Parthian and Armenian envoys sitting with the senate, they moved of their own accord to the same part of the theatre, protesting that their merits and rank were no whit inferior. **5** He utterly abolished the cruel and inhuman religion of the Druids among the Gauls, which under Augustus had merely been prohibited to Roman citizens; on the other hand he even attempted to transfer the Eleusinian rites from Attica to Rome, and had the temple of Venus Erycina in Sicily, which had fallen to ruin through age, restored at the expense of the treasury of the Roman people. He struck his treaties with foreign princes in the Forum, sacrificing a pig⁷⁶ and reciting the ancient formula of the fetial priests.⁷⁷ But these and other acts, and in fact almost the whole conduct of his reign, were dictated not so much by his own judgment as that of his wives and freedmen, since he nearly always acted in accordance with their interests and desires.” [Gaius Suetonius Tranquillus; *The Lives Of The Caesars; Life of Claudius [De Vita Claudii]*; Section 25.4 English] - http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Claudius*.html

“25 Equestris militias ita ordinavit, ut post cohortem alam, post alam tribunatum legionis daret; stipendiaque instituit et imaginariae militiae genus, quod vocatur "supra numerum," quo absentes et titulo tenus fungerentur. Milites domus senatorias salutandi causa ingredi etiam patrum decreto prohibuit. Libertinos, qui se pro equitibus R. p⁵⁰ agerent, publicavit, ingratos et de quibus patroni quererentur revocavit in servitutem advocatisque eorum negavit se adversus liberos ipsorum ius dicturum. 2 Cum quidam aegra et adfecta mancipia in insulam Aesculapi taedio medendi exponerent, omnes qui exponerentur liberos esse sanxit, nec redire in dicionem domini, si convalescerent; quod si quis necare quem mallet quam exponere, caedis crimine teneri. Viatores ne per Italiae oppida nisi aut pedibus aut sella aut lectica transirent, monuit edicto. Puteolis et Ostiae singulas cohortes ad arcendos incendiorum casus collocavit.

3 Peregrinae condicionis homines vetuit usurpare Romana nomina dum taxat gentilicia. Civitatem R. usurpantes in campo Esquilino³⁷ securi percussit. Provincias Achaiam et Macedoniam, quas Tiberius ad curam suam transtulerat, senatui reddidit. Lucii ob exitiabiles inter se discordias libertatem ademittit, Rhodiis ob paenitentiam veterum delictorum reddidit. Iliensibus quasi Romanae gentis auctoribus tributa in perpetuum remisit recitata vetere epistula Graeca p⁵²senatus populique R. Seleuco regi amicitiam et societatem ita demum pollicentis, si consanguineos suos Ilienses ab omni onere immunes praestitisset. **4 Iudaeos impulsore Chresto assidue tumultuantis⁷⁵ Roma expulit.** Germanorum legatis in orchestra sedere permisit, simplicitate eorum et fiducia commotus, quod in popularia deducti, cum animadvertissent Parthos et Armenios sedentis in senatu, ad eadem loca sponte transierant, nihilo deteriore virtutem aut condicionem suam praedicantes. 5 Druidarum³⁸ religionem apud Gallios dirae immanitatis et tantum civibus sub Augusto interdictam penitus abolevit; contra sacra Eleusinia etiam transferre ex Attica Romam conatus est, templumque in Sicilia Veneris Erycinae vetustate conlapsum ut ex aerario pop. R. reficeretur, auctor fuit. Cum regibus foedus in Foro icit³⁹ porca caesa ac vetere fetialium praefatione adhibita. Sed et haec et cetera totumque adeo ex parte magna principatum non tam suo quam uxorum libertorumque arbitrio administravit, talis ubique plerumque, qualem esse eum

aut expediret illis aut liberet.” [Gaius Suetonius Tranquillus; The Lives Of The Caesars; Life of Claudius [De Vita Claudii]; Section 25.4 Latin] -

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Suetonius/12Caesars/Claudius*.html#25

The Lives Of The Caesars; Life Of Claudius [De Vita Claudii]; Liber V [Book 5]; Divus Claudius; page 94, Lines 8-9; “4 Iudaeos impulsore Chresto assidue tumultuantis° Roma expulit.”] - <http://ia600406.us.archive.org/27/items/cu31924064186822/cu31924064186822.pdf>

“16 He devised a new form for the buildings of the city and in front of the houses and apartments he erected porches, from the flat roofs of which fires could be fought;44 and these he put up at his own cost. He had also planned to extend the walls as far as Ostia and to bring the sea from there to Rome by a canal.

2 During his reign many abuses were severely punished and put down, and no fewer new laws were made: a limit was set to expenditures; the public banquets were confined to a distribution of food; the sale of any kind of cooked viands in the taverns was forbidden, with the exception of pulse and vegetables, whereas before every sort of dainty was exposed for sale.45 **Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition.** He put an end to the diversions of the chariot drivers, who from immunity of long standing claimed the right of ranging at large and amusing themselves by cheating and robbing the people. The pantomimic actors and their partisans were banished from the city.46” [Gaius Suetonius Tranquillus; The Lives Of The Caesars; Life of Nero [De Vita Neronis] Section 16.2 English] -

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Nero*.html

“16 Formam aedificiorum urbis novam excogitavit et ut ante insulas ac domos porticus essent, de quarum13 solariis incendia arcerentur; easque sumptu suo exstruxit. Destinarat etiam Ostia tenus moenia promovere atque inde fossa mare veteri urbi inducere.

2 Multa sub eo et animadversa severe et coercita nec minus instituta: adhibitus sumptibus modus; publicae cenae ad sportulas redactae; interdictum ne quid in popinis cocti praeter legumina aut holera veniret, cum antea nullum non obsonii genus proponeretur; **afflicti suppliciiis Christiani, genus hominum superstitionis novae ac maleficae**; vetiti quadrigariorum lusus, quibus inveterata licentia passim vagantibus fallere ac furari per iocum ius erat; pantomimorum factiones cum ipsis simul relegatae.” [Gaius Suetonius Tranquillus; The Lives Of The Caesars; Life of Nero [De Vita Neronis] Section 16.2 Latin] -

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Suetonius/12Caesars/Nero*.html#16

The Lives Of The Caesars; Life Of Nero [De Vita Neronis]; Liber VI [Book 6]; Nero; page 115, Lines 6-7; “afflicti suppliciis Christiani, genus hominum superstitionis novae ac maleficae;”] - <http://ia600406.us.archive.org/27/items/cu31924064186822/cu31924064186822.pdf>

Thus, again, from Secular History we have:

[1.] “**Jews**” [‘Christians’; ‘seen’ as a ‘sect’ thereof [Acts 24:5, 28:22 *a]] were “**constantly**” causing “**disturbances**” in “**Rome**”.

[2.] These “**disturbances**”, according to the Romans, were “**at the instigation**” of “**Chrestus**” [Christ] [Matthew 28:19-20; Mark 16:15,20; Luke 24:44-49; Acts 1:8 *b].

[3.] These “**Jews**” were then “**expelled**” from “**Rome**” [Acts 18:2 *c] by Claudius Caesar's command.

[4.] The open use of the designation “**Christians**” [Acts 11:26, 26:28 *d] in Rome is now noted in the reign of Nero Caesar.

[5.] “**Punishment was inflicted upon the Christians**” by the Romans [1 Peter 4:16 *e].

[6.] These “**Christians**” are called a “**class of men**” given to a “**new ... superstition**” [religion] [Acts 17:18-34; Romans 1:15 *f].

History - the Frame of Reference Part 4b.. – Jesus, The Christ

References of the Bible above:

[*a]: A “**sect**” that is “**spoken against**”:

For we have found this man [a] pestilent [fellow], and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Acts 24:5

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. Acts 28:22

[*b]: **Going into all the world, beginning at Jerusalem, then in Judaea, then into Samaria and to all the earth [including Rome]:**

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matthew 28:19

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen. Matthew 28:20

And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15

And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen. Mark 16:20

And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. Luke 24:44

Then opened he their understanding, that they might understand the scriptures, Luke 24:45

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: Luke 24:46

And that repentance and remission of sins should be preached in his name among all nations, beginning

at Jerusalem. Luke 24:47

And ye are witnesses of these things. Luke 24:48

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8

[*c]: The expulsion of the “Jews” by Claudius in Scripture:

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome and came unto them. Acts 18:2

[*d]: Called “Christians” first at Antioch, which then later spread abroad:

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts 11:26

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. Acts 26:28

[*e]: Persecution:

Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf. 1 Peter 4:16

[*f]: Something new, but from of old:

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. Acts 17:18

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, [is]? Acts 17:19

For thou bringest certain strange things to our ears: we would know therefore what these things mean. Acts 17:20

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Acts 17:21

Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious. Acts 17:22

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. Acts 17:23

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Acts 17:24

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Acts 17:25

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Acts 17:26

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Acts 17:27

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:28

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Acts 17:29

And the times of this ignorance God winked at; but now commandeth all men every where to repent: Acts 17:30

Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead. Acts 17:31

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter]. Acts 17:32

So Paul departed from among them. Acts 17:33

Howbeit certain men clave unto him, and believed: among the which [was] Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts 17:34

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. Romans 1:15

History - the Frame of Reference Part 4c. – Jesus, The Christ

Pliny The Younger:

“**Gaius Plinius Caecilius Secundus**, born Gaius Caecilius or Gaius Caecilius Cilo (61 AD – ca. 112 AD), **better known as Pliny the Younger**, was a lawyer, author, and magistrate of Ancient Rome. Pliny's uncle, Pliny the Elder, helped raise and educate him. They were both witnesses to the eruption of Vesuvius on 24 August 79 AD.

Pliny is known for his hundreds of surviving letters, which are an invaluable historical source for the time period. **Many are addressed to reigning emperors or to notables such as the historian, Tacitus. Pliny himself was a notable figure, serving as an imperial magistrate under Trajan**

(reigned AD 98–117). [1] Pliny was considered an honest and moderate man, consistent in his pursuit of suspected Christian members according to Roman law, and rose through a series of Imperial civil and military offices, the cursus honorum (see below). He was a friend of the historian Tacitus and employed the biographer Suetonius in his staff. ...” [Wikipedia; Pliny The Younger] - http://en.wikipedia.org/wiki/Pliny_the_younger

“C. Pliny to Emperor Trajan

It is customary for me, sir, to refer to you in all matters wherein I have a doubt. Who truly is better able to rule my hesitancy, or to instruct my ignorance? I was never present at examinations of Christians, therefore I do not know what is customarily punished, nor to what extent, nor how far to take the investigation. I was quite undecided; should there be any consideration given to age; are those who are however delicate no different from the stronger? Should penitence obtain pardon; or, as has been the case particularly with Christians, to desist makes no difference? Should the name itself be punished (even if crimes are absent), or the crimes that go with the name?

Meanwhile, this is the method I have followed with those who were brought before me as Christians. I asked them directly if they were Christians. The ones who answered affirmatively I questioned again with a warning, and yet a third time: those who persisted I ordered led [away]. For I have no doubt, whatever else they confessed to, certainly [this] pertinacity and inflexible obstinacy ought to be punished. There were others alike of madness, whom I noted down to be sent to the City, because they were Roman citizens. Soon in consequence of this policy itself, as it was made standard, many kinds of criminal charges occurred and spread themselves abroad. A pamphlet was published anonymously, containing the names of many.

Those who denied that they were or ever had been Christians, when they swore before me, called on the gods and offered incense and wine to your image (which I had ordered brought in for this [purpose], along with images of the gods), and also cursed Christ (which, it is said, it is impossible to force those who are real Christians to do) I thought worthy to be acquitted. Others named by an informer, said they had been Christians, but now denied [it]; certainly they had been, but had lapsed, some three years ago, some more; and more than one [lit. not nobody] over twenty years ago. These all worshiped both your image and the images of the gods and cursed Christ.

They stated that the sum of their guilt or error amounted to this, that they used to gather on a stated day before dawn and sing to Christ as if he were a god, and that they took an oath not to involve themselves in villainy, but rather to commit no theft, no fraud, no adultery; not to break faith, nor to deny money placed with them in trust. Once these things were done, it was their custom to part and return later to eat a meal together, innocently, although they stopped this after my edict, in which I, following your mandate, forbade all secret societies.

All the more I believed it necessary to find out what was the truth from two servant maids, which were called deaconesses, by means of torture. Nothing more did I find than a disgusting, fanatical superstition.

Therefore I stopped the examination, and hastened to consult you. For it appears to me a proper matter for counsel, most greatly on account of the number of people endangered. For many of all ages, all classes, and both sexes already are brought into danger, and shall be [in future]. And not only the cities; the contagion of this superstition is spread throughout the villages and the countryside; but it appears to me possible to stop it and put it right. Certainly the temples which were once deserted are beginning to

be crowded, and the long interrupted sacred rites are being revived, while food from the sacrifices is selling, for which up to now a buyer was hardly to be found. From which it may easily be supposed, that what disturbs men can be mended, if a place is allowed for repentance.” **[Pliny The Younger; Epistulae, Volume X, Number 96 [English]]** - http://www.tyrannus.com/pliny_let.html

“C. Plinius Traiano Imperatori

Sollemne est mihi, domine, omnia, de quibus dubito, ad te referre. Quis enim potest melius vel cunctationem meum regere vel ignorantiam instruere? Cognitionibus de Christianis interfui numquam: ideo nescio quid et quatenus aut puniri soleat aut quaeri. Nec mediocriter haesitavi, sitne aliquod discrimen aetatum, an quamlibet teneri nihil a robustioribus differant; detur paenitentiae venia, an ei, qui omnino Christianibus fuit, desisse non prosit; nomen ipsum, si flagitiis careat, an flagitia cohaerentia nomini puniantur.

Interim in iis, qui ad me tamquam Christiani deferebantur, hunc sum secutus modum. Interrogavi ipsos, an essent Christiani. Confitentes iterum ac tertio interrogavi supplicium minatus: perseverantes duci iussi. Neque enim dubitabam, quaecumque esset quod faterentur, pertinaciam certe et inflexibilem obstinationem debere puniri. Fuerunt alii similis amentiae, quos quia cives Romani erant, adnotavi in urbem remittendos. Mox ipso tractatu, ut fieri solet, diffundente se crimine, plures species inciderunt. Propositus est libellus sine auctore multorum nomina continens.

Qui negabant esse se Christianos aut fuisse, cum praeunte me deos appellarent et imagini tuae, quam propter hoc iusseram cum simulacris numinum adferri, ture ac vino supplicarent, praeterea male dicerent Christo, quorum nihil posse cogi dicuntur, qui sunt re vera Christiani, dimittendos esse putavi. Alii ab indice nominati esse se Christianos dixerunt et mox negaverunt; fuisse quidem, sed desisse, quidem ante triennium, quidam ante plures annos; non nemo etiam ante viginti. Hi quoque omnes et imaginem tuam deorumque simulacra venerati sunt et Christo maledixerunt.

Adfirmabant autem hanc fuisse summam vel culpaе suae vel erroris, quod essent soliti stato die ante lucem convenire carmenque Christo quasi deo dicere secum invicem seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis, morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium; quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetaerias esse vetueram.

Quo magis necessarium credidi ex duabus ancillis, quae ministrae dicebantur, quid esset veri, et per tormenta quaerere. Nihil aliud inveni quam superstitionem pravam, immodicam.

Ideo dilata cognitione, ad consulendum te decucurri. Visa est enim mihi res digna consultatione, maxime propter periclitantium numerum. Multi enim omnis aetatis, omnis ordinis, utriusque sexus etiam vocantur in periculum et vocabuntur. Neque civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est; quae videtur sisti et corrigi posse. Certe satis constat prope iam desolata templa coepisse celebrari, et sacra sollemnia diu intermissa repeti pastumque venire victimarum, cuius adhuc rarissimus emptor inveniebatur. Ex quo facile est opinari, qui turba hominum emendari possit, si sit paenitentiae locus.” **[Pliny The Younger; Epistulae, Volume X, Number 96 [Latin]]** - http://www.tyrannus.com/pliny_let.html

“You have adopted the proper course, my dear Pliny, in dealing with the Christians who have been

brought before you. No general or definite ruling can be laid down. They are not to be hunted out, but if brought before you and convicted of they must be punished. Those, however, who deny their **Christianity** and prove their denial by praying to our gods, may wipe out past suspicions, and secure a free pardon by their recantation. Anonymous accusations of all sorts are inadmissible. They are contrary to the spirit of our time.” [Pliny The Younger; Epistulae, Volume X, Number 97; page 216-217 [English]; C. Plinii Caecilii Secundi Epistulae ad Traianum imperatorem cum eiusdem ...; for total sections 96-97 [XCVI – XCVII] in Latin and English; see pages 211-217] - http://books.google.com/books?id=KSMBAAAAMAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

“TRAIANUS PLINIO S.

1 Actum quem debuisti, mi Secunde, **in excutiendis causis eorum, qui Christiani ad te delati fuerant, secutus es**. Neque enim in universum aliquid, quod quasi certam formam habeat, constitui potest. 2 Conquirendi non sunt; si deferantur et arguantur, puniendi sunt, ita tamen ut, qui negaverit se **Christianum** esse idque re ipsa manifestum fecerit, id est supplicando dis nostris, quamvis suspectus in praeteritum, veniam ex paenitentia impetret. Sine auctore vero propositi libelli <in> nullo crimine locum habere debent. Nam et pessimi exempli nec nostri saeculi est.” [Pliny The Younger; Epistulae, Volume X, Number 97 [Latin]] - <http://www.thelatinlibrary.com/pliny.ep10.html>

History - the Frame of Reference Part 4c.. – Jesus, The Christ

Thus, we see yet for a third time from Secular History that we have:

[1.] “**Christians**”, of all “**age(s)**”, men, women and children, were being “**examined**” and subjected to interrogation, even by means “**of torture**”, by the Romans for their particular practices and faith.

[2.] We see Christianity [thus the “**Christians**”] spreading outward further from the area of origin in Jerusalem, just as was given in the scriptures. We see that some were even “**Roman citizens**” themselves; like unto Paul (**Acts 22:25-29 *a**). They, who refused to renounce and “**curse**” “**Christ**”, or to call “**on the gods**” [Roman pantheon, “**our gods**”; etc] or to offer “**incense and wine to**” Caesars “**image**” when turned in and interrogated were then “**led (away)**” and if they were also a Roman citizen were sent to the “**City**” [Rome] for destruction.

[3.] We see that the Romans, including Pliny the Younger, called this Christianity, a “**disgusting, fanatical superstition**”, and a “**madness**” that was spreading even among the Roman citizenry; because it was putting to an end of their own Roman worship practices and licentiousness (**Acts 14:15; Romans 1:15 *b**).

[4.] We see evidence that the greater Roman government feared the Christians, for it was obvious to Pliny [the Younger] of the effect such “**superstition**” [as he so designated Christianity] was having upon the whole populace of the Roman empire, and so says, “**... the number of people endangered. For many of all ages, all classes, and both sexes already are brought into danger, and shall be [in future]. And not only the cities; the contagion of this superstition is spread throughout the villages and the countryside...**”. It was all too clear [to Pliny the Younger] that there was direct correlation and evidence that Christianity was greatly and adversely affecting their [Roman] pagan worship and daily lifestyles, etc, for he states that once he had began to put his Roman 'foot down' and enforce laws against their “**societies**”, and by force make them to cease, as he says that it might be “**...**”

possible to stop it and put it right...”, and by so doing, it would bring back all of the pagan worship in their various temples and rites and sacrifices to their **“gods”**. So, he even notes this correlation, that once he had indeed begun to have Christians **“tortured”**, etc that the Roman **“... temples which were once deserted are beginning to be crowded, and the long interrupted sacred rites are being revived, while food from the sacrifices is selling, for which up to now a buyer was hardly to be found. ...”**

[5.] We see evidence that these true Christians worshiped **“Christ”** as **“a god”** and would not worship others, nor of the **“image”** of Caesar, even in the face of **“torture”** and death. This is also verified in the scripture **(Luke 24:52; John 1:1-18; etc *c)**.

[6.] We see that written reports were being sent back to the Caesar [in this instance - Trajan] about these matters, and it was asked whether merely the **“name”** [Christian], ought to be **“punished”** [ie simply being Christian], whether there were accusers, charges, or any findings of wrongdoing or not. And yet we see that they [who would not renounce Christ; whom all, who being cognizant of the immediate historical facts, understood to be a real person that existed] in the **“meanwhile”** before the Caesar replied, were being **“punished”** and **“led (away)”** for their **“pertinacity and inflexible obstinacy”** in adherence and unwillingness to renounce and **“curse” “Christ”**.

[7.] Many people were examined, and we see at least three types of people. The true Christian, the non-Christian, and the Christian in name only, who either had fallen away at some point, or who once persecuted, turned back, or reneged, etc. When it was made known of these things, accusations and **“many criminal charges occurred and spread themselves abroad”**, that even **“A pamphlet was published anonymously, containing the names of many.”** Also it is said, that others were turned in by others, **“Others named by an informer...”** This, Christ Jesus said would happen **(Matthew 24:9-10; Mark 13:11-12 *d)**. Christianity was easily the scapegoat for the problems of Rome, for the populace and their enemies [even go so far as naming someone as a Christian, in the hopes of possibly eliminating an enemy!], even as they had been in the days of the Nero Caesar. We notice that Pliny remarks of that which was rumored to be known of the True Christian which differentiated them from those who were not, **“...when they swore before me, called on the gods and offered incense and wine to your image (which I had ordered brought in for this [purpose], along with images of the gods), and also cursed Christ (which, it is said, it is impossible to force those who are real Christians to do) I thought worthy to be acquitted. Others named by an informer, said they had been Christians, but now denied [it]; certainly they had been, but had lapsed, some three years ago, some more; and more than one [lit. not nobody] over twenty years ago. These all worshiped both your image and the images of the gods and cursed Christ.”**

[8.] Pliny [the Younger] even gives specific details as to what these Christians believed and practiced, and we can know the information gathered was most accurate of the true Christians, for it was gained under intense scrutiny [**“torture”**], in that they were known to **“...sing to Christ as if he were a god, and that they took an oath not to involve themselves in villainy, but rather to commit no theft, no fraud, no adultery; not to break faith, nor to deny money placed with them in trust. Once these things were done, it was their custom to part and return later to eat a meal together, innocently...”**, and we can see evidence of this directly from the scriptures **(Acts 2:46, 5:42, 10:22,32, 16:25, 20:20; Romans 13:9, etc *e)**.

History - the Frame of Reference Part 4c... – Jesus, The Christ

References of the Bible above:

[*a]: And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? **Acts 22:25**

When the centurion heard [that], he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. **Acts 22:26**

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. **Acts 22:27**

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was [free] born. **Acts 22:28**

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. **Acts 22:29**

[*b]: And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: **Acts 14:15**

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **Romans 1:15**

[*c]: And they worshipped him, and returned to Jerusalem with great joy: **Luke 24:52**

In the beginning was the Word, and the Word was with God, and the Word was God. **John 1:1**

The same was in the beginning with God. **John 1:2**

All things were made by him; and without him was not any thing made that was made. **John 1:3**

In him was life; and the life was the light of men. **John 1:4**

And the light shineth in darkness; and the darkness comprehended it not. **John 1:5**

There was a man sent from God, whose name [was] John. **John 1:6**

The same came for a witness, to bear witness of the Light, that all [men] through him might believe. **John 1:7**

He was not that Light, but [was sent] to bear witness of that Light. **John 1:8**

[That] was the true Light, which lighteth every man that cometh into the world. **John 1:9**

He was in the world, and the world was made by him, and the world knew him not. **John 1:10**

He came unto his own, and his own received him not. **John 1:11**

But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: **John 1:12**

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **John 1:13**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. **John 1:14**

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. **John 1:15**

And of his fulness have all we received, and grace for grace. **John 1:16**

For the law was given by Moses, [but] grace and truth came by Jesus Christ. **John 1:17**

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]. **John 1:18**

etc...

[*d]: Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. **Matthew 24:9**

And then shall many be offended, and shall betray one another, and shall hate one another. **Matthew 24:10**

But when they shall lead [you], and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. **Mark 13:11**

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against [their] parents, and shall cause them to be put to death. **Mark 13:12**

[*e]: And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, **Acts 2:46**

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. **Acts 10:22**

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of [one] Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. **Acts 10:32**

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. **Acts 16:25**

[And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house, **Acts 20:20**

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly

comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. **Romans 13:9**

etc...